

The Expositor

and Current Anecdotes

ENTERED AS SECOND CLASS MATTER AT THE POSTOFFICE, CLEVELAND, OHIO
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Volume XVII
Issued Monthly

JUNE, 1916
Subscription \$2.00 Per Year

Number 9
Total Number 201

The Religious Element in American Poetry

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Of all the types of literature, poetry is the most spontaneous. That this is true is seen from the fact that poetry has been the first literary form in every naturally developed literature. The Iliad and the Odyssey of the Greeks, and Nibelungenlied of the Germans, and the works of Chaucer, Shakespeare and Milton—the pride of English literature—all made their appearance long before the prose of these races had been adequately developed.

In connection with this spontaneous nature of poetry we should consider the truth that the instincts of worship and religion are native to the human heart. The most ignorant savage stands in awe of that Great Spirit whose nature he so inadequately perceives. And the most learned scholar, having tried all human knowledge, is glad to come humbly and devoutly to quench his thirst for truth at Wisdom's eternal spring. The lisping infant's prayer, the upturned face of the adoring maid, the mother's fond hope breathed into the listening ear of heaven, the boy's yearning for guidance from above, the sigh of the busy man as he inaudibly asks for strength to be true, the quavering petitions of age; all these show how natural are the instincts of religion.

Having placed the spontaneity of poetry and the instinctiveness of religion side by side, we naturally inquire whether there is not some connection between them. The most cursory survey of the poetic realm assures us that there is a connection and that a very vital one. The Iliad and the Odyssey were the molds into which the Hellenic religious ideals were cast. The finest literature of the Hebrews is the ancient poetry found in their sacred writings. Milton's "Paradise Lost" is entirely religious, and the plays of Shakespeare would be unintelligible to one entirely ignorant of the Christian faith. We must, therefore, conclude that poetry bubbling up like a crystal fountain from the inner life of man, brings with it from those sacred depths much of that religious nature which is part and parcel of humanity.

We Americans who are "the heirs of all the ages," both in culture and religion, might well expect much from our bards in the expression of the highest element of life. And, thus expecting, we shall not be disappointed, for over and over again American poetry rises to the lofty plane of things divine. Let us, therefore, give our attention to the religious element in American poetry as indicated in a few passages in which the religious character of our poetic thought is most clearly shown.

The poet-soul always finds inspiration in nature and is very quick to ascend the mystic ladder which leads from nature up to nature's God. What wonder, then, that the ever-reverent Bryant should sing in the calm majesty of his "Forest Hymn":

"But Thou art here—thou fill'st
The solitude. Thou art in the soft winds
That run along the summit of these trees
In music; thou art in the cooler breath
That from the inmost darkness of the place
Comes, scarcely felt; the barky trunks, the
ground,
The fresh moist ground, are all instinct with
thee."

"Thou hast not left
Thyself without a witness, in the shades,
Of thy perfections. Grandeur, strength, and
grace
Are here to speak of thee.
My heart is awed within me when I think
Of the great miracle that still goes on,
In silence, round me,—the perpetual work
Of thy creation, finished, yet renewed
Forever."

There is no American poet to whom all nature speaks of God more than to the beloved Whittier. Her message to him is found in his poem, "The Worship of Nature."

"The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

"And prayer is made, and praise is given,
By all things near and far;
The ocean looketh up to heaven,
And mirrors every star.

"Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea!

"They pour their glittering treasures forth,
Their gifts of pearl they bring,
And all the listening hills of earth
Take up the song they sing.

"The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

"The mists above the morning rills
Rise white as wings of prayer;
The altar-curtains of the hills
Are sunset's purple air.

"The winds with hymns of praise are loud,
Or low with sobs of pain,—
The thunder-organ of the cloud,
The dropping tears of rain.

"With drooping head and branches crossed
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

"The blue sky is the temple's arch,
Its transept, earth and air,
The music of its starry march
The chorus of a prayer.

"So Nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man."

Oliver Wendell Holmes, influenced by his medical learning, sees God in our bodily frame. In his poem, "The Living Temple," he breathes the spirit of worship rather than gives it voice. The lungs, the blood, the heart, the outward appearance, the nervous system, the eye, the ear, the brain,—all these are brought forward in this short poem to remind us, "How wonderful are the works of God." And then, as is fitting, the author closes his poem with this prayer:

"O Father! grant thy love divine
To make these mystic temples thine!
When wasting age and wearying strife
Have sapped the leaning walls of life,
When darkness gathers over all,
And the last tottering pillars fall,
Take the poor dust thy mercy warms,
And mould it into heavenly forms!"

There is so much in the majestic aspect of nature to remind us of the infinity of God that its contemplation is in no small danger of making us forget that he is still our loving Father. How well adapted to reassure us when we are in such a mood, are these beautiful lines by Alice Cary:

"But with great systems for his care,
Beyond the farthest star we see,
He blends to hear the pleading prayer
Of every sinful child like me."

But our great poets have not read exclusively from the book of nature. The Book which holds up the worthiest ideals for our lives has also been very dear to them. If the limits of this article permitted, instance after instance might be cited to show the debt of American poetry to the Bible. But let us content ourselves with a single poem, "The Vaudois Teacher," of Whittier's which graphically depicts the transforming power of the Word of God. The Waldensian colporteurs went about the country as peddlers of silks and jewels. Having gained admission to a house, they cautiously intimated that they had something to show infinitely more precious than the wares already displayed. If they thought it safe, they would give their patrons a Bible or a Testament and leave the precious heaven to do its work. This poem of Mr. Whittier's was translated into French by Prof. G.

De Felice, of Montauban, France. The Rev. J. C. Fletcher says this is taught to every Protestant child speaking French. Mr. Whittier received, in 1875, a letter of thanks for the poem, from the Moderator of the Waldensian Synod.

The poem opens with the words of one of these colporteurs addressed to a lady of the nobility:

"O lady fair, these silks of mine are beautiful and rare,—
The richest web of the Indian loom, which beauty's queen might wear;
And my pearls are as pure as thy own fair neck with whose radiant light they vie;
I have brought them with me a weary way,—
will my gentle lady buy?"

"The lady smiled on the worn old man through the dark and clustering curls
Which veiled her brow, as she bent to view his silks and glittering pearls;
And she placed their price in the old man's hand and lightly turned away,
But she paused at the wanderer's earnest call,
—'My gentle lady, stay!'

"O lady fair, I have yet a gem which a purer lustre flings,
Than the diamond flash of the jewelled crown on the lofty brow of kings;
A wonderful pearl of exceeding price, whose virtue shall not decay,
Whose light shall be as a spell to thee and a blessing on thy way!"

"The lady glanced at the mirroring steel where her form of grace was seen,
Where her eye shone clear, and her dark locks waved their clasping pearls between;
'Bring forth thy pearl of exceeding worth, thou traveler gray and old,
And name the price of thy precious gem, and my page shall count thy gold.'

"The cloud went off from the pilgrim's brow, as a small and meager book,
Unchased with gold or gem of cost, from his folding robe he took!
'Here, lady fair, is the pearl of price, may it prove as such to thee!
Nay, keep thy gold,—I ask it not, for the word of God is free!'"

"The hoary traveler went his way, but the gift he left behind
Hath had its pure and perfect work on that highborn maiden's mind,
And she hath turned from the pride of sin to the lowliness of truth,
And given her human heart to God in its beautiful hour of youth!"

"And she hath left the gray old halls where an evil faith had power,
The courtly knights of her father's train, and the maidens of her bower;
And she hath gone to the Vaudois vales by lordly feet untrod,
Where the poor and needy of earth are rich in the perfect love of God!"

In these days when the Old World's cup of war-woe is over full, we are glad to hear Longfellow sing a prophecy of the glad day of world-peace.

"Down the dark future, through long generations,
The echoing sounds grow fainter and then
cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say,
'Peace!'"

"Peace! and no longer from its brazen portals
The blast of War's great organ shakes the
skies!
But beautiful as songs of the immortals,
The holy melodies of love arise."

Christianity is essentially a religion of aspiration and progress. No matter how great the victories already won, there are always other worlds of self and sin to conquer. This renders aspiration useful and continual progress a real possibility. The poems of our national literature are filled with the spirit that presses on toward those divine things which are before. Mark the nobility of Whittier's longings as expressed in these lines from "Andrew Rykman's Prayer":

"Change the dream of me and mine
For the truth of Thee and thine,
And, through chaos, doubt, and strife,
Interfuse thy calm of life.

* * * *

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in thy employ
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude."

Who does not yearn to realize in his life that ideal progress so graphically depicted by Holmes in his "Chambered Nautilus"? While we revel in its poetic beauty, we are caught in the sweep of its spiritual stream and ere long find ourselves expressing our gratitude for this picture of progress in the very words of the poem itself.

"Thanks for the heavenly message brought by
thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings,
Through the deep caves of thought I hear a
voice that sings:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unrest-
ing sea!"

The best thought of Christendom is striving to work out the answer to that clause of our Lord's intercessory prayer for his followers, in which he asks the Father "that they all may be one." No other American could hope to speak so well of church unity as the mild follower of Fox. In 1883, while Whittier was a guest at the Asquam House, he, along with the other patrons of the hotel, was asked to contribute to a fair for the benefit of the little Episcopal Church at Holderness. The gift of his brief poem, "Unity," brought only ten dollars into the treasury, but its sentiment is priceless, for it is the height of poetic expression on the great theme of the unity of the church.

"Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak thy praise!

"Suffice it now. In time to be
Shall one great temple rise to Thee,
Thy church our broad humanity.

"White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

"The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward word!

"That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore!"

What wonder that Holmes said of such a broad religious spirit as this:

"Best loved and saintliest of our singing train,
Earth's noblest tributes to thy name belong.
A lifelong record closed without a stain,
A blameless memory shrined in deathless song.

"Not thine to lean on priesthood's broken reed;
No barriers caged thee in a bigot's fold;
Did zealots ask to syllable thy creed,
Thou saidst 'Our Father,' and thy creed was
told!"

In Whittier's "Our Master," we have the expression of the finest Christian ideals and the following splendid appreciation of the living Christ:

"Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

"No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years:—

"But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

"Through him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with his name.

"O Lord and Master of us all!
 What'er our name or sign,
 We own thy sway, we hear thy call,
 We test our lives by thine.

"Deep strike thy roots, O heavenly Vine,
 Within our earthly sod,
 Most human and yet most divine,
 The flower of man and God!"

The ultimate test of any religion is whether it furnishes the ability to trust the Divine Power for guidance in life, to endure hardships with calm fortitude and to contemplate the mystery of death without loss of faith. Applying this test to the religion of American poetry, we find that our bards repeatedly express themselves in strong terms of trust in Providence. How perfectly Bryant has expressed trust for guidance through the uncharted ways of life in his "To a Waterfowl!" The utter simplicity of these well-known lines, whose artless measures reach the heights of art, show clearly that the power of the poem inheres in its great idea of simple trust. The familiar stanzas—too familiar to need quotation—lead one instinctively to their oft-quoted conclusion:

"He, who, from zone to zone,
 Guides through the boundless sky thy certain flight,
 In the long way that I must tread alone,
 Will lead my steps aright."

The trial of our faith by the entrance of death into the inner circles of our homes is a universal experience, for as Longfellow said, after the death of his little daughter:

"There is no flock, however watched and tended,
 But one dead lamb is there!
 There is no fireside, howsoever defended,
 But has one vacant chair!"

Who would not, in such a time of trial, have such a faith as that expressed by Alice Cary in the lines:

"God is good, I know;
 And though in this bad soil a time we grow
 Crooked and ugly, all the ends of things
 Must be in beauty. Love can work no ill;
 And though we see the shadow of its wings
 Only at times, shall we not trust it still!
 So, even for the dead, I will not bind
 My soul to grief: Death cannot long divide;
 For is it not as if the rose that climbed
 My garden wall, had bloomed the other side?"

And if, all in vain, we seek to catch a glimpse of the world beyond, longing to see the home of our loved ones, which we are approaching day by day, may not these familiar lines of Whittier's teach us simple trust?

"And so beside the Silent Sea
 I wait the muffled oar;
 No harm from him can come to me
 On ocean or on shore.

"I know not where his islands lift
 Their fronded palms in air;
 I only know I cannot drift
 Beyond his love and care."

As though to bind the problems of life and the mysteries of death into one grand expression of trust in Providence, Longfellow has given us "The Two Angels," written on the occasion of the birth of his daughter and the death, the same day, of the young wife of his friend and neighbor, the poet Lowell. In a letter of April 25, 1855, Longfellow says of this poem, "It will serve as an answer to one of your questions about life and its many mysteries. To these dark problems there is no solution possible, except the one word, Providence." Truly, these lines are

"Full of all the tender pathos
 Of the Here and the Hereafter."

"Two angels, one of Life and one of Death,
 Passed o'er our village as the morning broke;
 The dawn was on their faces, and beneath,
 The sombre houses hearsed with plumes of smoke.

"Their attitude and aspect were the same,
 Alike their features and their robes of white;
 But one was crowned with amaranth, as with flame,
 And one with asphodels, like flakes of light.

"I saw them pause on their celestial way;
 Then said I, with deep fear and doubt oppressed,
 'Beat not so loud, my heart, lest thou betray
 The place where thy beloved are at rest!'

"And he who wore the crown of asphodels,
 Descending, at my door, began to knock,
 And my soul sank within me, as in wells
 The waters sink before an earthquake's shock.

* * * *

"The door I opened to my heavenly guest,
 And listened, for I thought I heard God's voice;
 And, knowing whatsoever he sent was best,
 Dared neither to lament nor to rejoice.

"Then with a smile that filled the house with light,
 'My errand is not Death, but Life,' he said;
 And ere I answered, passing out of sight,
 On his celestial embassy he sped.

"'Twas at thy door, O friend! and not at mine,
 The angel with the amaranthine wreath,
 Pausing, descended, and with voice divine
 Whispered a word that had a sound like Death.

"Then fell upon the house a sudden gloom,
 A shadow on those features fair and thin;
 And softly, from that hushed and darkened room,
 Two angels issued, where but one went in.

"All is of God! If he but wave his hand,
 The mists collect, the rain falls thick and loud,
 Till, with a smile of light on sea and land,
 Lo! he looks back from the departing cloud.

"Angels of Life and Death alike are his;
 Without his leave they pass no threshold o'er;
 Who, then, would wish or dare, believing this,
 Against his messengers to shut the door?"

With such an inheritance of faith received from our poets of the nineteenth century, the American poetry of today ought certainly to be calm and strong in its trust. Not to multiply instances, let us note the simple confidence expressed in that charming poem by Ella Wheeler Wilcox, based on our childhood's bed-time prayer:

"When I pass from earth away,
Palsied though I be and gray,
May my spirit keep so young
That my failing, faltering tongue
Frames that prayer so dear to me,
Taught me at my mother's knee:
'Now I lay me down to sleep!'
(Passing to eternal rest
On the loving parent breast),
'I pray the Lord my soul to keep;'
(From all danger safe and calm
In the hollow of his palm);
'If I should die before I wake',
(Drifting with a bated breath
Out of slumber into death),
'I pray the Lord my soul to take.'
(From the body's claim set free
Sheltered in the Great-to-be).
Simple prayer of trust and truth,
Taught me in my early youth—
Let my soul its beauty keep,
When I lay me down to sleep."

Even this brief survey of American poetry will indicate how clear are the voices that sing to us of God in nature and the Word, inspire us

to hopeful progress, delineate the character of our Master and encourage us to enlargement of our faith. Far more extensive study will give the minister a veritable treasure-house both of illustration and of inspiration. The value of this study, which can be almost purely recreative, will be both homiletic and personal. What minister, regarded by the unthinking as a non-producer, will not find a personal treasure in Emerson's "The Apology"? And what preacher has not found that his most successful sermons have, as a rule, closely paralleled the evolution of the poems of Lowell, who says:

"I wait for subjects that hunt me,
By day or night won't let me be,
And hang about me like a curse,
Till they have made me into verse."

He who dreams prematurely of larger parish and wider influence will do well to take counsel of Longfellow's "Gaspar Becerra":

"That is best which lieth nearest;
Shape from that thy work of art."

Whether we soar in spirit as, with Holmes, we contemplate the "Lord of all being! throned afar," or recognize, with Lowell, the divinity of Sir Launfal's human ministries, we may still find in the religious element of American poetry a worthy organ of the soul whose stops fitly express dirge or festival, consoling song or glad hymn of praise.

Napoleon, O.

THE BIBLE AMONG THE NATIONS

At the centennial service of the American Bible Society in Washington there is to be a "Pageant," or set of tableaux, giving the history of the Bible translations. Thinking that these might suggest a "wordpicture" sermon or series of sermons, we give a brief outline of the pageant. The tableaux were arranged by Marie Moore Forrest.

The Septuagint Translators.

Scene—Alexandria, Egypt.

According to ancient tradition King Ptolemy II (Philadelphus) asked the Jewish High Priest in Jerusalem to send learned Jewish Rabbis to Egypt to translate the Sacred Writings of the Jews into Greek, that they might be placed in the great library founded by Alexander the Great. Seventy-two Rabbis therefore went to Alexandria and made the translation called "The Septuagint," the Greek word for seventy.

St. Jerome Translating the Bible into Latin.

Scene—A Cave in Bethlehem.

The Hebrew Old Testament had been translated into the Greek and the New Testament was written in Greek. Both of these needed to be put into Latin for the Roman World. An "Old Latin" translation was made, probably in North Africa among the Roman Colonists there. Toward the end of the fourth century Pope Damasus asked St. Jerome, the greatest scholar of his day, to make a better translation. He went to Bethlehem and, according to tradition, lived in a cave for several years, until his

version was completed. It is known as the Vulgate. There are at least 8,000 manuscripts of this version, and a commission of Benedictine Monks is now engaged under the direction of the pope in comparing these manuscripts and securing the best possible text of this venerable translation.

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Charlemagne and Alcuin and the Palace School.

Scene—Charlemagne's Court.

Charlemagne (Charles the Great) was one of the most extraordinary rulers in history; born A. D. 768, ranking with Julius Caesar, Frederick II of Prussia and Napoleon Bonaparte as a conqueror and ruler. He had also a zeal for education, learning and religion.

The brilliant and gentle-hearted scholar Alcuin, born in Yorkshire, England, 735, was brought to the Court of Charlemagne where Alcuin was made the head of his famous Palace School. About 797 Charlemagne asked Alcuin to revise the Latin Vulgate translation. He may have presented the manuscript to Charlemagne at the time of his coronation by the hands of the pope on Christmas day in the year 800 in the church of St. Peter in Rome.

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Cyril and Methodius Translators of the Slavonic Bible.

Scene—Ancient Russia.

Cyril and Methodius, sons of a Greek nobleman, are known as the Apostles to the Slavs during the ninth century. Cyril invented the Slavonic alphabet, based on the Greek alphabet, which is still used with some changes in Rus-

sia, Bulgaria, Serbia, Wallachia and Moldavia. They also made the translation of the Bible into Slavonic and founded churches on the north shore of the Black Sea and among the Bulgarians and Moravians. Their translation of the Bible came into use in Russia more than a century later and is still used. This tableau gives us a picture of the entrance of the Bible into the Russian Empire.

* * * *

Gutenberg and His Press.

Scene—The Press Room.

The Gutenberg Bible is popularly known as the first printed book. A copy of it was lately sold in New York for \$50,000, the largest price paid for any book. Johann Gutenberg (died 1468) is popularly accredited with the invention of printing, though the honor is claimed by Dutch inventors even earlier.

The Bible which he printed is known also as the Mazarin Bible, because a copy of it was found among the books of the famous Cardinal Mazarin. The tableau represents that significant moment when the printed Bible took the place of the written Bible. Hitherto copies of Bible were made by hand. Now the printing press has become one of the divine agencies which God uses for the spreading of His Word throughout the world.

* * * *

Martin Luther Translating the German Bible.

Scene—The Wartburg Castle.

Martin Luther (1483-1546), born and trained in the Roman Catholic Church, an Augustinian Monk, who led the Protestant Reformation in Germany, has as one of his chief titles to fame and gratitude his translation of the Bible into German. He finished the New Testament when he was in the Wartburg Castle about 1522. In Wittenberg he began on the Old Testament, with several of his brethren and a Jewish rabbi. The tableau shows them. Luther's translation is the great German Classic. His aim was to make it plain to everybody: "One has to ask the mother in her home, the children in the street, the common man in the market place, and see how they speak, and thence interpret it to oneself, and so make them understand." Of the Old Testament he said, "What a great and difficult task to make the Hebrew writers speak German. They resist it so and are unwilling to give up their Hebrew existence and become like Germans."

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The Martydrom of Tyndale.

Scene—Vilvorde Castle, Belgium.

William Tyndale (1478-1536), like Martin Luther, was born and trained in the Roman Catholic Church. Early in life he said: "If God spares my life, ere many years I will cause a boy that driveth a plow to know more of the Scriptures than the pope." He was obliged to flee from England and carried the sheets of his translations from place to place pursued by the agents of King Henry VIII until at last he was caught and imprisoned in Vilvorde Castle in Belgium, where on August 6, 1536, he was strangled and his body burned at the stake. His last words, "Oh, Lord! open thou the king of England's eyes," were answered wonderfully, for the next year the king gave his approval to the circulation of the book, for the making and publishing of which Tyndale was put to death.

When we read the English Bible we are reading chiefly William Tyndale.

* * * *

The Little Welsh Maiden.

Scene—The Pastor's Cottage.

Mary Jones, the little Welsh maiden, lived in a little village in the Welsh mountains named Ty'nyddol. The Reverend Mr. Charles of Bala, had instituted some schools where children were taught a little English, and to read the Bible in Welsh. Little Mary learned to read but she had no Bible of her own. She went to the house of a relative two miles away to hear the wonderful words of life. She collected a little money to buy a Bible, and hearing that the Rev. Mr. Charles at Bala had them she walked across the mountains 28 miles, carrying her shoes in her hand to save them. But Mr. Charles told her he could not spare her a copy as Bibles were very scarce. The story tells how "she wept as if she would break her heart." This was too much for Mr. Charles and he managed to get a copy for her.

This incident led to the formation of the British and Foreign Bible Society. A meeting was held in London to provide Bibles for Wales, and one man exclaimed, "If for Wales, why not for the whole world!" The British and Foreign Bible Society, the Mother of Bible Societies, has distributed more than 270 million copies. Under a glass case in the Bible House of the British and Foreign Bible Society, London, Mary Jones' Bible, faithfully used during her life, is kept as a precious relic.

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The Formation of the American Bible Society— The Ratification Meeting.

Scene—Sessions Court Room.

The British and Foreign Bible Society is the mother, and the American Bible Society the eldest daughter, of the whole family of Bible societies. It was organized only twelve years later, and is thought of rather as a sister than a daughter. When the American Bible Society was organized there were in existence 100 local Bible societies. Their representatives, meeting in New York City, in the Garden City Dutch Reformed Church, took the first steps to make the new organization. There were sixty men, ministers and laymen, present. The final step was a Ratification Meeting held by the citizens of New York in the Sessions Court Room of the city hall. At this meeting the mayor of the city presided, and addresses were made by George Griffin, Esq., William Jay, Esq. and the Rev. Dr. Eliphalet Nott, president Union College, and some of the judges of the court. This meeting will be commemorated on May 9, 1916, by a meeting in the same room in the city hall. This tableau commemorates the ratification meeting.

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John Eliot Teaching the Indians.

Scene—Massachusetts.

The first Bible printed in America was translated by John Eliot, the "Apostle of the Indians," who was born in England (1604-1690), a graduate of Cambridge University, who came as a Puritan immigrant to America. He devoted himself to missionary work amongst the Indians of Massachusetts; wrote an Indian grammar, and translated the Bible, finishing in 1658. The Indians and their language are dead

and gone. No one living reads or speaks it. The last Indian translation published by the American Bible Society is in Navajo.

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The Bible in Brazil.

Scene—Public Square.

The Public Square, or Plaza, in large towns of South America, is the place of resort for everybody. The colporteur, carrying Bibles, finds it a good place to meet customers. He is not there to make money, although he sells his books, except where people are very poor and unable to pay for them. In Brazil the Bibles must be in Portuguese, the language of the country, although there are Indians who speak their own languages. There have been several translations of the Bible in Portuguese. The American and British and Foreign Bible societies have united recently in helping to make a new translation, but before this the American Bible Society distributed more than a million copies. Last year sixty-three people participated in this distribution in Brazil to the 22,000,000 Brazilians scattered over a vast region.

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Hiram Bingham and the South Sea Islands.

Scene—The Island Home.

Hiram Bingham chose his island home in the Gilbert Islands among untaught natives of the South Sea Islands. In 1857 he caught his first glimpse of his future home, where he was to live and toil for half a century. When he was ordained, his father said to him, "Acquire the language of the people to whom you go, reduce it to writing, translate the Scriptures." It took five years to finish the translation of the Gospel of Matthew. This he sent to Honolulu. Ten years more passed before the New Testament was completed. The Old Testament took twenty years. At last the type had all been set up and the last verse of the Book of Revelation was printed for the first complete edition of the Bible in "Gilbertese," after thirty-four years of labor. Mrs. Bingham proof-read the Scriptures three times. Hiram Bingham and his wife are gone into heaven, but they have left the Book behind them for 30,000 Gilbert Islanders.

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The Chinese Temple of Heaven.

Scene—The Temple of Heaven in Pekin.

When the first missionaries went to China more than 100 years ago they found law and custom against them. Gradually they gathered a few converts. In the year 1900 the "Boxer" uprising came, an attempt to drive all foreigners out of China. Many thought it would be the end of mission work. But ever since the Boxer uprising, interest in the Bible has grown. In 1902 the government removed the duty on Bibles. The sales of Scriptures began to increase, and in 1910 the circulation was a little under a million. During the last year it was 2,247,746 copies. Not many years ago if a colporteur had attempted to go to the sacred Temple of Heaven in Pekin and offer his Bibles for sale he would probably have been torn to pieces, but in 1913 the agent of the American Bible Society and his colporteurs were given permission, and for ten days sold their books on the balcony of the Temple. A rich Chinese nobleman recently purchased 5,000 New Testa-

ments to present to his friends, some of them expensively bound in morocco, costing \$2 or \$3.

* * * *

King James and the Translators.

The "Jerusalem Chamber" in Westminster Abbey.

The familiar English Bible bears the name of a famous English monarch. It is well to remember that we are indebted to the real flesh-and-blood King James, for our English Bible. The translators, selected under his authority, numbered about fifty, divided into six companies, each company being charged with a certain section of the Scriptures. Two companies met at Westminster (London), two at Cambridge, and two at Oxford. They took the earliest translations, compared them with the Hebrew and Greek, and also with the Latin and the translations of Spain, and France, and Italy, and made "King James." Through it the translating genius of William Tyndale shines, but the learning and skill of successive revisers were added to make the King James Version.

* * * *

The American Standard Revised Version.

The last word in Bible translation is, however, the American Standard Version, authorized and edited by the American Revision Committee. The committee, composed of the best Biblical scholars of all the leading evangelical denominations in the United States, undertook their work with the full appreciation of its importance, without compensation, and with an unselfish desire to benefit their fellowmen. The 29 years' work of the committee were years of unexampled fruitfulness in scientific explorations and literary investigation, the results of which have been far richer in many respects, than any during the three preceding centuries. Excavators in Egypt, Syria, Babylonia, Judea, and Arabia have found sculptures, and whole libraries of ancient dynasties revealing stories of long-buried cities of the past. Many of these discoveries have been associated with the Bible and the events it narrates, so that new light has been thrown on many passages of the Scriptures. Let us thank God that we have his Word in a living version which brings the present-day reader close to the exact thought of the sacred writers.

Too Hard.—"When I said my prayers last night didn't you hear me ask God to make me a good boy?"

"Yes, Tommy, I did."

"Well! He ain't done it."—Sydney (Aust.) Bulletin.

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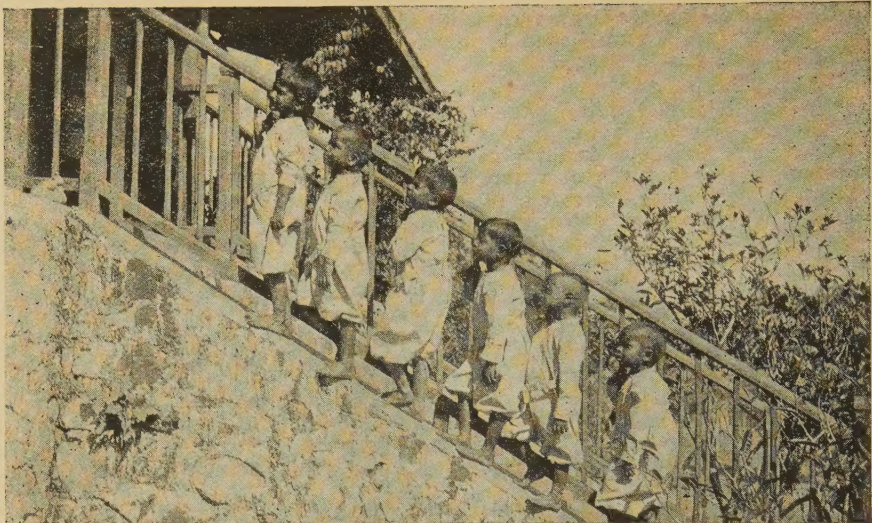
Time Will Tell.

A boy in a Chicago school refused to sew, evidently considering it beneath the dignity of a ten-year-old man. "George Washington sewed," said the principal, taking it for granted that a soldier must; "and do you consider yourself better than George Washington?" "I don't know, time will tell," said he, seriously.

* * * *

Not Taking Chances.

"Don't be afraid," said a mother to her little boy at a museum, "the lion is stuffed." "Praps he is," responded the lad; "but he might find room for a little boy like me!"



"HAVE THEY COME?"

These eager little ones are climbing the stairs to the missionary's house to ask if the picture cards from America have come. See how anxious and beseeching they look. So would you, if a picture-card were the one bright spot in a drab, dull life. Some of us like foreign postals anyway.

Rev. S. D. Price, Department for Utilizing Surplus Material, World's S. S. Association, says that the missionaries of **your** denomination want your used and left-over lesson picture cards, picture rolls, illustrated S. S. papers, etc. Write to Rev. Samuel D. Price, 216 Metropolitan Tower, New York City, and tell him what you have to send, and your denomination. Give your denominational name in full; if it has North or South or any other distinguishing epithet, put that in. Do not send any gifts to him, but ask him where to send your pictures, etc., and **inclose stamp or stamped, addressed envelope for reply.** Then send your pictures, cards, papers, or rolls, etc., to the missionary whose address he gives you.

A personal letter from Mr. Price closes, "I had fourteen letters of request from abroad this morning."

THE CHILD MARTYRS OF BIBLE LANDS.

An Urgent Message to the Sunday Schools.

All Sunday School members are interested in the lands of the Bible.

And they are also interested in children everywhere—especially Christian children.

Now, at this very time, while you are reading these words, there are tens of thousands of Armenian and Syrian Christian children, whose homes are in Bible Lands, who are actually suffering for shelter and clothes and food.

They have been driven away from their homes, some of them into the deserts and some into the mountains and some into other shelterless places. The fathers of most of these boys and girls have been killed, having refused to accept Mohammedanism.

The Americans who are trying to save the lives of the Armenians who remain, have asked the Sunday Schools of this country to try to feed and clothe the children who survive. May 28 has been set apart as Armenian Day in the churches and Sunday Schools.

Ten cents will keep a boy or girl alive for a week.

If every member of the Sunday School will give ten cents (and many will be able to give much more)—and give it soon—it will be possible to save the lives of many thousands of Armenian boys and girls.

Every Sunday School and every one of its classes should consider how much it can do for the Armenian Christians. American children sing:

"I think when I read that sweet story of old,
When Jesus was here among men;
How he took little children, like lambs, to his fold,
I wish I had been with him then."

Well, he has told us how we may do more for him than we could have done in his lifetime. Jesus has gone to heaven, but in the land that he loved, the land of his boyhood, there are a great company of his little friends, who bear his name, ragged, homeless, orphaned and starving. Concerning them, Jesus said:

"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

We are running a race with death. Only haste will enable us to save the Armenian Christian boys and girls. So give quickly, quickly, quickly; and the money will be cabled to the Bible Lands.

Every penny will go to feed and clothe the suffering; the expense of collecting the money and sending it to the needy is all borne by a generous friend.

Send all money to Mr. Charles R. Crane, treasurer American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York City; do not give it to any agents.

METHODS OF CHURCH WORK

E. A. KING

The month of June brings joy to many people and it should be a happy month for the minister. June weddings are very pleasant occasions and we hope every one of our readers will have a full share of them.

In connection with weddings we want to suggest that wedding certificates are very important factors in a pastor's success. In going to a new parish it would be wise for the minister to adopt a certain style of certificate to use in every case. It ought to be simple yet richly attractive, and it is always worth the extra cost to have the pastor's picture in the certificate. It is the experience of many ministers that wedding certificates of this kind actually bring couples to them for marriage. They have seen the certificate and like it, so go to the minister who issued it.

A pastor should also be prompt in making returns to the court where the law requires it. We have known some of them who were careless in this matter, and it has been very annoying and embarrassing to the parties concerned. It also gives a minister a better reputation to attend to such matters promptly.

We would like to say one more thing about weddings. They should not be treated lightly. While it is usually true that by custom the fees go to the minister's wife, it ought not be the cause of too much "joking," and surely the minister ought not marry people just for the money! There are certain high principles to be considered. Men vary in their attitude on the re-marrying of divorced people, but in any case the good of the home and society as a whole are to be considered. It is sometimes morally wrong to marry people who have never been married, and the size of the fee should not be the deciding factor.

Ministers ought to preach at least once a year on "Love, Courtship and Marriage." One great service rendered by the church is its provision of a healthy social environment where the young may grow up clean and strong, marry and establish homes that will endure throughout the years. Very often too little thought is given to the proper mating of young people and in the end trouble and divorce results. We need to prevent causes for divorce in the young, and this will reduce divorce itself in after years.

* * *

June is the young people's month in the Sunday School, for June ushers in Children's Day. Just as much time, thought and money as possible should be devoted to this happy occasion.

Various exercises, graduations, promotions and baptisms should be planned for this day and it should be one of the happiest in all the year. This day could be well given over to the children.

* * *

Please do not forget that the editor's address has been changed. He now lives in San Jose,

California, and everything for this department should be sent to Rev. E. A. King, First Congregational Church, San Jose, California.

SERVICE FOR A GOLDEN WEDDING.

At least once in a life time a minister is invited to attend and officiate at a golden wedding and it is something of a puzzle to know how best to carry out his part. Some time ago we attended such a wedding, as a guest, and witnessed one of the most delightful services it was ever our good fortune to see.

The pastor, Dr. H. L. Boardman, had worked out a very interesting service and the wedding ceremony took place in the church auditorium. The couple had been for long years faithful church workers, and the ceremony was unusually appropriate. For the benefit of brother ministers who may some time need something of the kind we print the following. Of course, any such service would have to be changed and adapted for the occasion.

The complete service as used by Dr. Boardman is as follows:

Dear Friends:

We have here met together to celebrate the fiftieth anniversary of the wedding of our friends _____; and to extend to them our congratulations upon an occasion peculiarly auspicious.

Measured in terms of human life, fifty years are a long, long time; yet our friends here have rounded out these fifty years of married life and find themselves today with health firm, hearts light, and prospects of many happy years ahead. It well behooves us to bring them our heartiest congratulations upon so rarely beautiful a consummation.

It is for us also to see here illustrated in actual life what the relationship of marriage at its best may be. In these days of domestic degeneracy, when the obligations of wedded life are often so lightly assumed, so easily shifted and so strangely ignored, it is altogether noteworthy and happily reassuring to find those who, for half a century, have cherished sacredly the privileges and obligations of married life. Says a present day writer of fiction of the better sort in a book not yet a year off the press:

"In those old, old times it was the fashion for men and women to mate in love. In love they planned and builded their homes. In love they brought forth children and reared them, with queer, old-fashioned notions about marriage, to serve the race.

"In those old times, now so sadly old and out-of-date, men planned and labored for homes and children, and women were home-makers and mothers. But the world is now far from those ancient ways and out-of-date ideals. * * * We are dwellers in flats, apartments, hotels, where children would be in the way, but dogs are welcome if only they be useless dogs.

"We live in houses that are always for sale or rent. It is our proud boast that we possess nothing that is not on the market for a price. The thought of selling a home is not painful, for we do not know the value of a home. We have, for convenience, to gratify our modern, down-to-date, ever changing tastes, popularized the divorce court, as though a husband or wife of more than three seasons is old-fashioned and should be discarded for one of a newer pattern, more in harmony with our modern ideals of marriage.

"From the down-to-date—the all-the-way-down-to-date woman, I mean—one gains new and modern ideas of the service that woman-kind is to render to the race. Almost it is as if God did not know what he was about when he made woman.

"To place a home above a club; a nursery above the public platform; a fireside above politics; the prattle of children above newspaper notoriety; the love of boys and girls above the excitement of social conquest; the work of bearing strong men and women for the glory of the race above the near intellectual pursuits and the attainments of a shallow thinking—all this is to be sadly old-fashioned."

In times of such degenerate domestic and family ideals, I repeat, it is a sweet and striking thing to thus witness, as we do tonight, the answer of a half-century of wedded life and home and family building to the cynicism and pessimism of the day. And it is for us to congratulate ourselves that our community may thus witness so fine a testimony to the possible realization, in our own day, of the best traditions of American home and family life.

Dearly beloved, you have been peculiarly favored of heaven. Two score and ten years you have lived together in the unbroken bonds of wedded life.

"You, _____, have been a faithful husband, a dutiful father. Your home and family have ever been first in your thought. Besides you have given long years of service in behalf of the culture and training of other children than your own. Your sprightly step and mind alert, even now after the long years of strenuous service, put to shame the halting efforts of a multitude of younger men.

You, _____, have glorified the high calling of wife and mother. You have given the riches of your being with prodigal hand to your children. You have gathered about the home, in which you have presided with queenly grace, dignity, all the fair light and loving interest which combine to make home earth's nearest approach to heaven.

Thus, hand in hand, you have trod life's path, in sunshine and shadows, over hill and through vale, "Yoked in all exercise of noble end." As husband and wife, as father and mother, as grandfather and grandmother, you have maintained the true dignity and the high honor of home and family life. Your children have grown up about you, rejoicing in the rich heritage of strength you have bequeathed to them.

Tonight they gather here to call you blessed. None is missing, the circle having never been broken. You realize the hope of the writer of the psalm: "That our daughters may be as corner stones, polished after the similitude of a palace." All this far-reaching happiness and

blessing have come from the holy union which was consummated between you fifty years ago, and sacredly guarded for half a century. To-day you illustrate, as it has been given to few to do so well, the truth of the words: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."

Fifty years ago this day, in a home far away towards the sunrise, you took upon yourselves the solemn and happy "to love, protect, and cherish, till death should you part." Here and now, after fifty years, do you, in the presence of God and this company of assembled witnesses, re-affirm the vows then taken? (Answer, "We do.")

This ring, being a circle, is the emblem of eternity. Gold is the type of what is least tarnished and most enduring. As a token of the re-affirmation of your marriage vows you will now give and receive this ring of gold, which finely typifies the abiding beauty of the union formed fifty years ago, and declares, in symbol, that it shall be perpetual.

May many years of wedded blessing be yet in store for you. May the hand of the Heavenly Guide you have trusted and followed so long and so well direct your steps unerringly along the future stages of your journey. May the mutual love which has thus far so richly blest your way, be unfailing in its benediction. Thus "at evening time it shall be light." Thus it shall be for you to realize the fine ideal of the English poet of home life and love:

"And so these twain, upon the skirts of Time,
Sit side by side, full summ'd in all their powers,

Dispensing harvest, sowing the to-be;
Self-reverent each, and reverencing each,
Distinct in individualities,

But like each other, even as those who love,
Then comes the statelier Eden back to men:
Then reign the world's great bridals, chaste
and calm;

Then springs the crowning race of human
kind.

May these things be."

Prayer by the pastor.

MATERIAL FOR A SERMON TO THE YOUNG.

Every minister ought to preach a special sermon to the young people in June. It is the month of school commencements and graduations of all sorts. No better subject, phrased in any way the preacher may choose, could be suggested than "Habit," and we have come upon a little fifty cent volume on "Habit," by William James, published by Henry Holt & Co., New York. It is a reprint from his great work "Principles of Psychology," in two volumes.

We heard a prominent clergyman say recently in a sermon on "Habit" that this little volume ought to be read by every boy and girl and every parent in his congregation. A great many people began to read the chapter at once, and it has done a great amount of good.

HOW ONE PASTOR RECOGNIZES YOUNG GRADUATES.

Rev. Hugh Elmer Brown, pastor of Pilgrim Congregational Church, Seattle, did a splendid

thing last June. He listed all the young people connected with his congregation that graduated from the city schools, printed their names on the church calendar, and in the evening preached a Baccalaureate Sermon for what he called "Pilgrim Graduates." In the notice, after the list of students was given, were the words: "Pilgrim showers them with congratulations and best wishes. May they all have a chance at college somewhere!" This is the way to keep in touch with the young life of the church and community.

* * *

In this connection we may call the attention of any pastor who may feel the need, to a book entitled "Love and Loyalty," by J. L. Jones. It is a collection of commencement addresses to young people and a very valuable volume. It is printed at Abraham Lincoln Center, Chicago, Illinois.

MAKE CHILDREN'S DAY A GREAT DAY.

The following direct and definite words about Children's Day are taken from a pamphlet issued by one of our leading denominations. They should be read by every minister.

Children's Day has become one of the festival Sundays of the year. The church has had her Saints' days and her All Saints' Day, all in memory of the dead. Now we have a better festal day in which we think of and honor the saints that are to be.

Some of the benefits of observing Children's Day are these:

1. It interests the children. It helps them to feel that they have a place in the regard and life of the church. This is of great value.

2. It interests the parents. It helps to disarm prejudice and win to an appreciative regard for the church those who rarely attend. The service of Children's Day is a distinct winning force in the community.

3. It awakens the interest of the church in the Sunday School. It lifts and corrects her ideals in respect of the importance of the children, and of the church's provision for their religious nurture.

4. It affords a splendid opportunity for relating the church, parents and children to the work of our denomination in behalf of the children of the nation. There are hundreds of communities with thousands of children in them, in which there is no Sunday School. This is the best day in all the year to tell both children and parents about these other children and of what our Sunday School missionaries are doing for them. Every one will want to help and will if the chance is given.

The offerings on Children's Day amount usually to about \$25,000. They ought to be much larger. To present this need and take this offering is one of the opportunities of Children's Day, for this act relates the children to the world, broadens out their lives and helps to carry the blessings they enjoy to others.

How to make it a great day.

1. Plan a service in which every part possible is taken by the children; let it be their service. Mass all the little folks in front of the congregation. Have flowers, flowers everywhere. Get every bit of starch out of the service except what is in the children's clothes.

Make it a service full of the good cheer of childhood.

2. Recognize the Cradle Roll. Start it at this time, if you haven't one, and announce its beginning and the charter members. Especially invite Cradle Roll parents to come and bring the babies, and give them the best seats. Have a special exercise for them. Announce as many new members as possible and at least have all the babies brought forward to receive a flower. Such an exercise brings the very little children to notice. It pays mightily.

HOW TO FORESTALL THE SUMMER DEPRESSION.

The following wise words by J. R. Faville are taken from an exchange, and we hope they will prove helpful as you plan for the summer work:

Our Sunday School was located in a town where many went away for the summer. Their houses would be rented for the season, and some of these summer residents would attend our school, with their friends, yet our attendance hovered around 100. And many of our teachers were away.

We, therefore, adopted a graded curriculum for nine months in the year, cutting courses to fit, where they were not already arranged for nine months; then we had a special three months' summer course. This course had a uniform series of subjects, which were treated differently in the different departments. Classes were joined in larger groups and teachers available were put in charge of these groups. But as part of the lesson was given to all from the superintendent's desk, and as all did some sort of manual work, the unexpected absence of a teacher would not seriously inconvenience us.

The first summer a course in Biblical geography and history was given. Each Sunday the superintendent took ten to twenty minutes to outline one stage in an imaginary trip through Palestine, using a blackboard to construct the map as he went along, telling what places were to be visited that day and giving some significant or interesting incident about each place, usually as to its present condition or appearance. Then the teachers took up the work with their groups. First of all, each pupil wrote the names of the places in his "log-book," and marked the locations and route on outline maps in these note-books.

Then the youngest children colored appropriately the section of an outline map in which they were traveling that day; the older Juniors and Intermediates added to plasticine maps which they were making the particular part of the country through which they were then supposed to be passing.

Seniors constructed more elaborate maps, some of them wall maps on cloth, each person choosing a different historical period, such as Kingdom of David or Maccabean Period, and with the help of maps in Kent's Biblical Geography and others, putting in the correct cities, boundaries and coloring. Adult classes, with the aid of a concordance, wrote in note-books the history, as found in the Bible, of each city, river and mountain.

At the end of the summer an exhibit was held and there was some fine work to show. And on review Sunday there was a review poem recited

by a dozen or more boys and girls, describing with a phrase as many principal places visited, which they located on a large map by pasting on seals while reciting their verses.

The second summer a trip was taken through our main missionary lands. Here the stereopticon was used for the first twenty minutes. This was followed by note-books and other work as before, with the necessary changes. Some classes took up the customs and manners of the various countries; others the direct missionary work; still others a study of the various religions. All made note-books with maps, pictures and descriptions.

The Home Mission field is yet to be visited. Such a scheme requires more work by the superintendent in providing the teachers with guides and ideas, when no published course is used, but it pays.

KEEP THE CHURCH OPEN IN SUMMER.

The following editorial is worth considering by the pastor and church committee that contemplate closing for the summer:

"Does the summer disturb and interrupt the course of church life to such an extent as to cause serious concern for the great interests involved? We think so. Many churches are closed too long; pastors are off duty longer than is consistent with the welfare of the church and the community. In not a few cases the period from the first of May to the first of October is a non-productive period spiritually. It takes many a church, after the wheels begin to turn again in the autumn, some time to regain its normal enthusiasm. The world gets the impression that organized religion suspends or greatly reduces its regular activities on account of the weather.

"We say all this with no disposition to indulge in wholesale or indiscriminate blame. The church cannot be utterly superior to conditions in the world in which it lives. It is wise to modify programs as conditions call for new tactics. Ministers are entitled to generous vacations. The growing disposition to unite congregations of contiguous churches in summer is commendable.

"But the increasing tendency is to overlook or neglect the special opportunities of service which the summer brings, and to let the machinery slacken or come to a standstill for reasons that are sometimes more apparent than real. The church is not in the position of a college or a school which caters to a special class, and in the case of which continuous activity is not likely to produce the best results. The church is like a business house which may have its dull seasons, but which never goes entirely out of business, and whose owners feel a responsibility for its wise management, even at times when its patrons are few."

POCKET-PIECE MEMBERSHIP WINNERS.

A most novel plan of membership winning was instituted some time ago by Mr. Fred B. Brittain, the well-known Bible class leader of Pittsburgh. This plan of Mr. Brittain's is in season at any time, and will not grow "old" with a few weeks' usage. In his Bible class he found that the various plans instituted were becoming tiresome to the workers, so he thought

of a new system in reaching the men of the city.

He drew an emblem of the Baraca class, placing thereon the national emblem of the organization, the name of the class and church, as well as the national aim, "We Do Things," adapted from Philipians 4:13.

On one of the coins, which he ordered stamped out by a local brass concern, large letters read, "Get One." All of the members of the class at that time were presented with these coins, with the understanding that they were to carry them with their small change, which would serve as a reminder to them to invite young men to attend the class each Sunday.

On one side of another type of coin he ordered stamped the words, "Get Another Man—Got One." The other side of these coins bore the same inscription as the first coin, except that the motto, "We do things" was substituted for the words "Get one."—Selected.

A GOOD CARD TO "CATCH MEN."

MISTER MAN

**The Parson
Has Something of
Importance to
Say to You --**

COME AND HEAR IT

**SUNDAY, FEB. 20
at 11 a. m.**

**"The Church
at Work"**

**A Message
Specially for Men**

M. E. CHURCH

OAKLAND, NEBR.

Wilfrid N. Wallis,

.... Pastor

**The Church ♡ ♡
♡ With a Welcome**

REACHING THE RURAL PROBLEM WITH THE GOSPEL TENT.

We wish to pass on this interesting account of gospel tent work to our rural pastors:

One of the great problems in this country today is the so-called rural problem. Ministers and laymen alike realize how much the normal and spiritual conditions of future generations depend upon religious influences in the rural districts. Just how to plant the gospel in the families and communities is a field of thought sufficiently large for any man.

In Massachusetts a splendid work is being carried on which is doing a great deal to reach

these rural districts and suggests a line of work which might well be taken up more generally. In each of three western counties the churches own and equip a gospel tent which goes into the scattered portions of those counties. Each tent is in charge of three young men whose salaries are paid by the Congregational Home Missionary Society, and who board themselves at the tent, thus relieving each community of any burden. In two instances the county Christian Endeavor organization supports one of the workers.

These young men, in co-operation with the nearest pastor, conduct gospel services each night for ten or twelve days, often holding meetings in the afternoon for the children. Audiences are never lacking, even in the most sparsely populated districts; for while there are many people who will not go inside a church, yet to drop into a tent in a field beside the road and enjoy a lively song service and listen to a plain gospel talk is an entirely different matter. In the meetings there is nothing of the sensational, or undue working and straining of the emotions; neither is anything of a "clap-trap" nature resorted to, but a quiet, earnest, warm, reverent atmosphere is ever to be found in the tent.

As to the results of the work, the greatest good accomplished will never be known on earth; but if the only fruits of the mission were those which we are able to see, its value would be inestimable. There is many a young man with whom the men of the tent have come into contact and before whom Christ has been held as the only pattern for a manly life; many a young woman who has decided that the noblest womanhood can only be attained when the qualities of the Master have become hers; many an older man who, living a life of sin and dissipation has come to know where he can obtain the power to clean up his life and strength to live rightly; many a woman overwhelmed with burdens and cares who has found the Burden-bearer and Comforter. This would be a practical work for Christian Endeavor Unions or church conferences to take up, as this sort of effort proves to be of great aid to the pastors in their scattered parishes.

"WHITE ELEPHANT" SALE.

The following item is taken from a Brockton, Mass., newspaper. It suggests a novel method of raising funds:

"Jumbo extended greetings to the members of the Colonial Club of the First Congregational Church when they attended the 'white elephant' party. The members who attended carried 'white elephants' from their own homes to sell for the benefit of the treasury, and when each departed she bore two 'White Elephants,' one she had purchased and one presented as a souvenir.

"They were various forms and sizes and included many articles which the members had found cumbersome in their own homes, and these things which had proved 'white elephants' to the owner became treasured pets for the purchaser.

"The rooms were decorated with white elephants of all sizes, and these were used for favors at the close of the party. A gratifying sum was netted for the treasury."

EVERY-MEMBER CANVASS SLIDES.

The Missionary Education Movement (156 Fifth Avenue, New York, or 19 So. LaSalle St., Chicago) is doing many fine things for the churches and pastors. For example, they put out a set of 20 charts, mottoes and diagrams used successfully in presenting financial plans in local churches, conferences and conventions. They can be rented for only fifty cents for the use of the set.

They furnish lectures for Sunday evenings and prayer meetings, hymn slides, and other helps as circulars describing missionary plays, costumes of mission fields for rent, foreign flags for decoration and all such things.

A "HIGH-BROW" NIGHT.

The Men's Club of Pilgrim Congregational Church, Seattle, Rev. Hugh Elmer Brown, pastor, held a unique meeting not long ago. Five college presidents who were in the city attending the inauguration of Dr. Henry Suzzallo were guests of the club and made speeches. Music was furnished by the University Quartet. Dinner was served by the ladies of the church.

Aside from the news value of the above item it goes to show that the pastor of the church is always on the watch for talent. Any minister might make capital out of many similar occasions.

ONE PASTOR'S NEIGHBORHOOD LETTER.

Rev. H. M. Painter, pastor of the Columbia Church, Seattle, is issuing a Neighborhood Letter that has attracted considerable attention. It is gotten out each week with the assistance of one of his men who has a mimeograph and whose stenographer has some spare time.

Mr. Painter furnishes the material for the letter, usually a friendly discussion of some phase of church work or moral uplift (not denominational) and the layman has 600 copies struck off. They are placed in stores and shops and are sent out frequently by the laundry man and grocer. It is a splendid plan and is doing much to interest the whole community in the church. Any one desiring more detailed information should write to Mr. Painter, at 3949 Angeline St., Seattle, Wash.

USE THIS TO START A MISSION STUDY CLASS.

(Apologies to the author of "I Am the Immigrant.")

I am the Mission Study Class, join me.

Since the time of my birth I have helped others.

I was born of the craving for wider knowledge, more efficient work, and deeper spirituality.

My footprints are found in many churches.

I am a dynamo of missionary enthusiasm, sending out power through every department.

I am glad when I mingle with the young people in Christian Endeavor Societies, for I help them reach the "Efficiency Standard."

I am found in many Sunday Schools, always in those doing the best work.

I give information at Men's Brotherhood meetings, and help them to know world affairs.

I even enter colleges, yea, and may be found in many homes.

I consist of a few congenial people, preferably from four to twelve.

I meet once a week for one hour at each session, for a course lasting from six to eight weeks.

I dispel ignorance, remove prejudice, overcome indifference and arouse interest.

I stir people to action.

I increase and vitalize prayer.

I encourage benevolence.

Give me a chance and I shall be a great blessing to you.—Missionary Educational Department, United Brethren Church.

HOW TO REACH MEN AND BOYS IN A CITY.

Dr. L. R. Dyott, pastor of one of the large churches of Portland, Oregon, has tried lately some successful experiments in reaching the masculine population. On Dr. Dyott's birthday arrangements were made for a dinner for all the newsboys of Portland, and about 250 were entertained in the church parlors. Governor Withycombe, Mayor Albee, the editors of the leading dailies and others graced the occasion and enjoyed themselves as much as the boys.

On a Sunday evening recently the Christian Endeavor Society invited the men of the street to a lunch served at the time of their evening meeting. About 50 were expected, 160 appeared. Songs were sung, a few short talks given by members; then an invitation to church upstairs from Dr. Dyott. No pressure was exerted, but every man filed upstairs and the company filled a good sized section of the church. The men heard a good straight sermon on what it means to be saved. Many lingered to express their thanks and appreciation of the service and the hospitality.

PRINT THIS ON YOUR CHURCH CALENDAR.

(From Dr. Charles M. Sheldon's church calendar.)

1. If every church member in the United States paid a tenth of his income for missions, it is estimated the annual amount would be over \$200,000,000.

2. If the members of this church would agree to adopt a workable tithing system, the trustees would not have to discuss the question of church finances except to plan the best way to use the money.

3. If every one would only begin to love people instead of hate them, war would cease and countless loss, anguish, sorrow, pain and trouble would stop.

4. If the principles of Jesus were actually lived out in every-day life, even by his disciples alone, it would revolutionize history.

5. If the church did not have to spend so much time over its finances it could spend more over the business of salvation.

6. If we always keep the main thing in view, the unimportant things will only be the dust raised by our progress.

7. If it is good for other people to go to church regularly, how about me?

A HELPFUL PLAN FOR TITHING.

At the Laymen's Missionary Convention at San Francisco, we picked up a copy of H. W. Pilot's little tithing book entitled "Keeping Account With God, 1916." It is a very attractive and useful little volume for those who seri-

ously desire to give away one-tenth of their income. Send for a sample copy to H. William Pilot, Library Ave., Cleveland, Ohio.

HOW ONE SCHOOL STUDIED MISSIONS.

A Sunday School at Orange, N. J., once set aside three continuous months for the study of missions. In this church eighteen different societies besides the Sunday School are represented on the missionary committee.

In the prayer meeting missionary education is made real by having (1) men report on some country previously assigned. (2) By having a prayer circle pray for certain missionary and (3) by using, at times, some missionary books like "The Call of the World," etc., and (4) by dividing the people present into discussion groups.

THE TRIANGLE PRAYER MEETING.

Rev. Oliver Howard, pastor of the federated Christian-Congregational Church of Toppenish, Washington, is conducting a unique form of prayer meeting. He says of it, on his calendar:

"The Triangle Meeting is the name our mid-week service is to bear in the future. At a well attended meeting of the church on last Thursday evening, it was voted to hold this Triangle Meeting each Thursday evening at eight o'clock. The significance of the name 'Triangle' was suggested by the outline which these mid-week services will follow.

"Beginning promptly, there will be a half hour of prayer and devotional service, to be followed immediately by a period devoted to the business interests of the different departments of the work. The business period will be followed by a social period. Covering the social angle of the meeting it is planned to have a general supper for the workers and members of the church each month."

HOW TO ORGANIZE YOUR CHURCH.

No matter to what denomination you may belong you need to organize all the available forces in your church. If you have no better plan the following may prove wonderfully beneficial:

The four main points to ever keep in mind are these:

I. The Pastor is the Leader.

II. The Pastor's Cabinet or Council is helpful.

III. There should be at least six committees as follows:

1. On Evangelism.

2. On Training.

3. On Community Service.

4. On Missions.

5. On Publicity.

6. On Finance.

IV. There must be a unified policy.

Mr. Fred B. Fisher, in his exceedingly valuable pocket manual on "The Way to Win" (Methodist Book Concern, N. Y., 50 cents), says, concerning the pastor:

"It is by the pastor's appointment that committees are officially recognized, and he is the leader in chief. The appointment of efficient committees will require a clear comprehension of the task and a true appreciation of such qualifications as are essential to committee membership. The pastor must know how to

lead men and 'do things' as well as he knows theology.

"The pastor should have a cabinet composed of the president of the board of trustees, the superintendent of the Sunday School, and the heads of all other departmental organizations as now provided. The chairmen of the church committees, if not in the above list, are also members of this cabinet. This cabinet is expected to make a careful study of the opportunities and activities of the entire church and to plan the whole work of the church.

"Committees are to be appointed by the pastor after consultation with the cabinet and the various organizations, and approved by the quarterly conference. A strong committee is necessary on each of the four phases of work—Evangelism, Training, Community Service, and Missions; and if the work is to be made known to and supported by the community, committees on Publicity and Finance are essential."

A THOUGHTFUL SERVICE FOR SHUT-INS.

The following item was taken from a recent church paper:

"A few weeks ago the pastor made an appeal from the pulpit for talking machines to be placed in the homes of the sick and convalescent, and immediately after the conclusion of the service three Victrolas and more than 100 records were donated to the cause, and are now cheering the hearts of the shut-ins."

ROUND TABLE QUESTIONS ON "THE EVERY MEMBER CANVASS."

Many of our pastors are called on to conduct conferences on church business and finances. They will find help in these questions used at the Laymen's Missionary Convention.

The questions are very suggestive and would prove of value just for study and an evening spent in going over them with the trustees might help wonderfully:

Suggestions:

- (a) Ask the questions by numbers.
- (b) Do not hesitate to ask any others not found here.
- (c) Participation will add interest and profit to the program.

Questionnaire.

I. The Every-Member Canvass.

1. What is meant by the Every-Member Canvass?
2. How introduce it in the local church?
3. Is there literature available for a preparatory Educational Campaign?
4. Is a personal Every-Member Canvass really necessary?
5. Why not call for subscriptions from the rostrum or pass pledge cards in the congregation?
6. Should there be a definite time for the Canvass? If so, when? Why?
7. Should the Canvass be made every year?
8. Why subscriptions on a weekly basis?
9. Why two budgets, and a double envelope?
10. Is it best to use, even temporarily, money given for benevolences for local obligations, or vice versa?
11. Is the E.-M. Canvass suitable for all kinds of churches?
12. Why does it sometimes fail?

11. The Extent of the Every-Member Canvass.
13. Should the children be canvassed?

14. Does the E.-M. Canvass work in the Sunday School?

15. Is it fair to ask the poor to give?

16. Should non-church members be canvassed?

III. The Personnel in Charge.

17. Why use laymen in the management of church finance?

18. Would you select the canvassers, or call for volunteers?

19. Should the canvassers be trained? If so, how?

20. Should canvassers be used who are not in sympathy with benevolences?

21. How should the pastor be related?

22. Will the E.-M. Canvass increase or diminish the burdens of the church official?

IV. General Questions.

23. Why is this plan failing in some churches?

24. Will not the E.-M. Canvass plan prevent the pastor from preaching on benevolences?

25. Why make frequent remittances of benevolent money?

26. How proceed with church official not in sympathy with E.-M. Canvass.

27. How reply to a church leader who says, "The old plan is good enough for me?"

28. How answer the head of the family who contends that he is the producer and ought to do the paying?

29. How manage the member who says, "I'll give, but not make a pledge?"

30. The member who pledges, but does not want to give weekly?

31. The contributor who is far below his ability to give?

32. How deal with delinquent subscribers?

33. How far are fairs, suppers, etc., justified in raising money for the church?

34. The effect of the E.-M. Canvass on the canvassers? On the church?

35. Is there any relation between the E.-M. Canvass and tithing?

A COURSE STUDY IN PRAYER IN ITS PRESENT-DAY ASPECTS.

A Course of Study on Prayer in its Present-Day Aspects was given in the First Congregational Church, of Los Angeles, by the Rev. Dr. James M. Campbell, of Avalon, not long ago.

The first Wednesday evening he considered the subject of Prayer as Related to Man's New Conception of God. This referred to God as Father, as Spirit, and as immanent in the world.

The second Wednesday evening the topic was Prayer as Related to Man's New Conception of Life—as an education rather than a probation; plastic, capable of change. That evening, Prayer as Related to Man's New Conception of the World—a world still in the making, a world on its way to redemption forms a part of the topic.

The third Wednesday evening took up the Growth of Prayer Thought, Gradations in the Prayer Life, the Scope of Prayer.

The fourth evening: Prayer as Related to Natural Phenomena; to Bodily Healing; to War.

The last: Prayer in Theory and Practice; in Experience; Its Appeal to the Modern Man.

REQUEST FOR PASTORAL VISITATION.

Another card has come to us that is different from anything we have ever seen. It is called "Request for Pastoral Visitation," and reads as follows:

Your Pastor, wishing to be of greatest service to all, and desiring to devote his time where most needed, requests you to mark the item expressing your desire, need, or resolve, sign this card and return it to him and he will be glad to call and see you privately about it.

1. I ask special prayer for _____.
 2. I desire to become a Christian.
 3. I desire to make a new start in the Christian life.
 4. I hereby accept Jesus Christ as my Personal Saviour.
 5. I desire to be baptized.
 6. I desire to join (state whether Ladies' Aid, League, Sunday School, church) _____
 7. I long to give myself to the ministry of prayer.
 8. I wish to become a personal worker.
 9. I would be glad to discuss with you a question that has always been a mystery to me.
 10. I am in need of spiritual consultation.
 11. One who is confined to room by illness desires you to call.
 12. I would like to hear a sermon on _____
- Date Signed

HOW TO MAKE THE PRAYER MEETING A POWER.

Here are two questions. Let us face them, frankly and fearlessly. First: How can we make our mid-week meeting alive? Second: How can we make our church a definite and tangible force in determining the social and moral life of our community and state? Do not the two questions suggest a common answer?

Let the mid-week prayer meeting become a meeting for the practical discussion of real social and moral problems and for the formulation of the means whereby to carry our determinations into effect. Let our local government feel us. Let our legislation hear from us.

Granted that a single church could accomplish little, yet what of the power of many united in such a common purpose? Would our church suffer in devotional spirit or in public repute by substituting for a meeting at which nominally good people pray, a meeting at which earnest seekers after righteousness strive to work out the answers to our prayers? Let us strip our minds of conventional ceremonies and our words of cant and make our answer.—F. H. Noyes, Boston.

GET SMITH TO CHURCH:

The leaflet "Getting Up Steam" is "a stirring appeal to men who stay away from church;" "timely and strong, sane and winsome." Copies for distribution one cent each in lots of 25 or more.

L. L. BINGHAM, Box 400, ESTHERVILLE, IA.

Not So Green A Witness After All.

After a recent trial, the Western Christian Advocate notes that one of the witnesses was a green countryman, unused to the ways of the law, but quick, as it proved, to understand its principles. After a severe cross-examination, the counsel for the prosecution paused, and then, putting on a look of severity, exclaimed:

"Mr. Killins, has not an effort been made to induce you to tell a different story?"

"A different story from what I told, sir?"

"That is what I mean."

"Yes, sir; several persons have tried to get me to tell a different story from what I have told, but they couldn't."

"Now, sir, upon your oath, I wish to know who those persons are."

"Well, I guess you've tried 'bout as hard as any of them."

* * * *

He who knows, and knows he knows,—

He is wise—follow him.

He who knows, and knows not he knows,—

He is asleep—wake him.

He who knows not, and knows not he knows not,—

He is a fool—shun him.

He who knows not, and knows he knows not,—

He is a child—teach him.

—Arabian Proverb.



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ILLUSTRATIVE DEPARTMENT

Illustrations From Recent Events

Paul Gilbert

Tenacity.

(705)

Rev. 2:25; Gal. 6:9; Heb. 4:14.

Christians fail in their efforts to accomplish the various tasks of the Kingdom because of a lack of tenacity rather than from a lack of initiative. We pray, but we fail to persevere in it and "pray through." We push the claims of the Bible School upon indifferent parents about the time of "Rally Day," but sit complacently in our classes the rest of the year. We speak with our friends (do we?) once or twice or thrice, about their need of the Saviour and then becoming discouraged abandon them. We go with the man who compels us the two mile journey but lose our "ginger" on that final lap of the "third mile." It is said that Lord Palmerston was one day discussing with a famous French statesman the relative merits of the soldiers of Europe. "French soldiers are the bravest in the world," claimed the French man. "To which Lord Palmerston replied, 'Ours are not the bravest in the world, but they are brave for a quarter of an hour longer than others.'" "Hold fast that which thou hast," was the exhortation of Christ to his suffering church.

Realizing Our Hideous Dreams. (706)

Gen. 40:19; Dan. 2:3; Isa. 56:10.

There is a play by Boccaccio which teaches us a lesson. In a terrible scene the Bacchantes are suddenly seized with delirium and carried away into an ecstasy, in which they believe themselves to have been enormously elevated and carried above humanity, and then they fall on a wild beast and tear it to pieces in triumph.

Then comes the awakening and one woman has in her hands the head of the wild beast, but finds that what she has in her hands is the head of her son. There are in England and Germany today many mothers who believed that what they were doing was rending a wild beast, and those women today are awake and they have in their hands the slaughtered bodies of their own sons. The truth may sometimes be a bitter thing, but it is true that we do not realize the things we have been doing.

Poisoned Words.

(707)

Job 2:10; Psal. 106:33; 1 Pet. 3:10.

Moved by a morbid desire to test the loyalty of her betrothed and her friends, a young lady of Bloomfield, N. J., recently wrote a number of "poison pen letters" attacking her own character. As a result "families have been rent asunder, lifelong friendships broken and social and church circles dissolved by suspicions and accusations regarding the authorship of the letters."

We would hesitate to speak of persons whom we wish to criticize if our intended declarations were first committed to paper so that we may see how startling they appear. "I have re-written this letter three times before sending it," explained a man recently who had occasion to discuss an unpleasant subject with a friend.

Impurity.

(708)

Rom. 1:28; 2 Thess. 2:7; Jude 18.

An international secretary of the Y. M. C. A. has declared that in a certain high school, 45 per cent of male students were using means to guard themselves from disease resulting from sexual intercourse. Is that true in your high school? It is your business to know and to remedy it if so.

Alcohol and Labor.

(709)

Prov. 21:17; Joel 3:3; Luke 1:15.

Next to creating a devilish disposition the worst thing alcohol does is to warp the understanding and the will so that the victim doesn't recognize a fact even when it is labelled and pushed right under his nose and eyes. Read this:

"Of the 62,920 wage-earners employed in the manufacture of liquor fully three-fourths were engaged in occupations which are not at all peculiar to the production of liquor. For example, in the office departments of breweries and distilleries there were employed 8,743 persons as bookkeepers, cashiers, clerks, stenographers, etc. There were 7,000 bottlers. There were over 15,000 laborers. There were nearly 3,000 stationary engineers. The remainder were blacksmiths, carpenters, coopers, electricians, machinists, painters, plumbers, firemen and other mechanics.

The plea is being made that all the men who would lose their jobs when breweries and distilleries are closed would be compelled to learn other trades. Does a teamster drive a horse any differently because his truck is loaded with groceries instead of booze? Does an engineer run his engine in a special way simply because it is furnishing power to a brewery, instead of a shoe factory? Does a machinist push his file in a select fashion for a distillery, or does a carpenter use a saw with special adroitness when he cuts a board for the booze factory? Any of these mechanics would feel just as much at home in any other kind of a job in which their services are required as skilled artisans as they would in a brewery or a distillery. They would not be compelled to learn new trades. The only wage-earners who would be compelled to adjust themselves in this particular are the 15,000 or so brewers, malters, distillers and rectifiers."

Consecration.

(710)

Matt. 21:30; 1 Kings 20:4; Isa. 6:8.

"When the people of Collatia would surrender to Rome they were asked, 'Do you deliver up yourselves, the Collatine people, your city, your friends, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into the hands of the Roman people?' They replied, 'We deliver up all,' and were received."

Some professing Christians seek to say to Christ, "I surrender all but ——" And then follows space for a lot of exceptions.

Modern Heroism. (711)

Heb. 12:1; Psa. 19:4; 2 Cor. 11:23-33.

The heroism of the past ages in no wise overshadows that of the present as one can readily see as he scans the columns of the newspapers and magazines. An article from a correspondent reads:

"The last man, the last gun, the last dollar for the empire," one hears on every side from men with enormous incomes who have enlisted as privates, from women who have smilingly and proudly sent their husbands and brothers and sons to the front.

"The slightly infirm swear to the recruiting officer that they are in perfect health and able to fight; striplings cry with rage when the recruiting officer tells them he doesn't believe they have yet reached the minimum age limit. There are no pacifists seen in Canada."

It is the same heroism in a nobler cause, and entailing sacrifice in a life-long campaign, that has characterized the missionary enterprise of the past. China, India, Japan, Africa, represent the nations that are being won. It is no surprise to the intelligent Christian to witness the revival of the martyr spirit. It has never been dead.

A Strange Combination. (712)

Jer. 5:21; Matt. 23:24; Luke 11:42.

In a northern Illinois city a prosperous business man was greatly agitated over the possibility that his taxes would be increased \$25 if the saloons were voted out. Now the strange thing is that this man is liberal and contributes \$250 a year to the church and an additional amount for temperance and law enforcement. Even if the elimination of the saloon increased taxes, which it does not, wouldn't it be more sensible for him to contribute \$25 less to his church and get from under the licensed saloon? Josh Billings once said, "The more I know men, the more I admire dogs." He evidently had this man in mind.

Ten Cent Balloon May Cost Life. (714)

Matt. 26:15; Luke 12:20; 1 Sam. 31:10.

A ten cent toy balloon may cost five-year-old Joseph Zono of Chicago his life. The balloon escaped from him and, while pursuing it in the kitchen, the little fellow stumbled into a tub of hot water.

If a single life with its infinite possibilities for righteousness and immortality is a greater value than the whole world, some things upon which we place a larger valuation than we do on the Christ, gravitate pretty rapidly into the 10 cent toy balloon class. What are the big things of my life? How do they contrast with the things for which Christ lived and died?

SIXTY YEARS SERVICE.

It is interesting to note in the beautiful catalog of Ostermoor & Co., 118 Elizabeth St., New York City, the reference to the church cushions installed by them in Calvary Baptist Church in New York, in the year 1853, and are still in use in the magnificent edifice on 57th St.

Ostermoor cushions are dust-proof, a fact that especially recommends them for churches. They are durable and inexpensive considering quality. Write for their catalog on Church Cushions and mention The Expositor.

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ILLUSTRATIONS FROM THE OLD WORLD

BENJAMIN SCHLIPF

Avarice. (716)

Matt. 6:19-20; Matt. 19:21; Eccl. 5:10;
Luke 12:15.

A hunter set his dog upon a hare. "Catch, catch," the hunter cried, and the dog ran swiftly, finally caught the hare, and held it until the hunter came. The latter took the hare by the ears, then said: "Let go, let go!" and the dog obeyed; the hunter then put the hare into his bag.

Several farmers had watched the hunt and an old farmer remarked: "An avaricious person is like this dog." Avarice drives him on with the cry: "Catch, catch," and the poor man obeys and enters the wild chase after earthly treasures. When he thinks they are his, death comes and calls to him: "Let go, let go," and the poor dupe must part with the riches he strove so hard to acquire.

Perverted Senses. (717)

1 Cor. 2:14; Matt. 11:25; John 9:40-41;
Heb. 5:14.

A gardener had raised a most beautiful carnation with exquisite coloring and a very fine odor. One day a rich gentleman and his wife visited his gardens and saw the carnation. The gentleman remarked, that the coloring of the carnation was not extraordinary, but the odor certainly was very fine, whereupon his wife explained: "How can you speak so! It is just the reverse of what you say! The coloring of this carnation is incomparably beautiful; but sad to say, it has no odor at all!"

The gardener could not at first understand the difference in the judgment of his visitors—then he noticed that the gentleman was near-sighted and the lady had a cold.

Then the gardener remarked to himself: "Many good and beautiful things suffer under the judgment of the people, because their senses are perverted, so that they cannot see the beauty of these things!"

Hoarfrost. (718)

Psa. 147:16.

The tree, planted by the rivers of water, that bringeth forth his fruit in his season, whose leaves do not wither, is a powerful preacher who can say to his congregation: "Become like me!" But the tree, leafless and fruitless in wintry garb, is also a preacher, calling to us: "Learn of me!"

What can such a tree, covered with hoarfrost on a snappy, cold morning have to say to us?

Firstly: During the night, when no one saw it, we were adorned with our beautiful, glittering dress. So God's grace often changes trial to joy ere man hopes it.

Secondly: Every twig is covered with the hoarfrost roundabout. See thou to it, that the side of your life, that men do not see is as beautiful as that, which they can observe.

Thirdly: Our beautiful dress is not a solid mass, as the superficial glance might let you believe, it is composed of countless transparent crystals. It is not sufficient that a Christian life in general be lived—each thought, each

word, each act should be like a clear crystal, reflecting the rays of the sun of God's grace. Are these not beautiful teachings?

The Bible. (719)

Heb. 5:14; Psa. 119:18; Acts 8:30.

The Bible is a book for all men of every age, scholars, artists, kings, farmers, children, the aged. What a rich and wonderful provider must God be, who sets so beautiful a table for so many and such varied guests!

Some things may seem of little worth to me now. There is many a pleasure hidden in his Word, of which I know nothing now! I must wait, as the Scripture says, until "my senses are exercised." Therefore patience.—Tholuck.

I Must Leave It. (720)

1 Tim. 6:7; Heb. 13:5.

A godly man, who had built a new house had put over the door in golden letters the one word: "Linquenda," "I must leave it." Karl Geroch, the celebrated German poet, wrote about it as follows: "Write this word above everything you value. Write it upon your house, proprietor; upon your bonds, capitalist; upon your jewelry, young lady; upon your stores, business man; write it, mother, in spirit upon the brow of your child; husband, note, it is written above the head of your wife. Man, see it is written above this world, with all the beautiful and good things it contains! How much cause have we to cleave to One who has said: 'I will never leave thee, nor forsake thee!'"

Grace. (721)

Jer. 31:3; Eph. 2:7.

"Grace! How I dislike the word! It destroys my self-esteem." So say many, apparently because they cannot reconcile God's grace with the dignity of man. But we cannot do without God's grace. Do you really understand what God's grace is?

How differently do we greet our acquaintances on the street! Are the relations between us cordial? We do not only say: "Hello, or how do you do," we add the friend's name with a smile and an inflection in the voice, that says: "I've not forgotten you." But if there is some disagreement, then we leave the name and the smile out of the greeting, or do not greet at all, as much as to say: "You do not exist for me!"

But when God meets his own, they always feel that he says in his greeting: "Thou art mine; I love thee!" And if you fear that he is offended—and truly we give him cause enough to be—one longing look on your part and you will feel him pass gently by and greet you as of yore, his voice loving as ever, his look full of tenderness. See, that is God's grace! How thankfully should we accept it!

Patience. (722)

Heb. 10:36; Eccl. 7:8; Rev. 2:2; 2 Cor. 6:4.

Pastor Blumhardt once preached in a wonderful and original manner on the text: "Ye have need of patience." "Patience, patience," said he, "that is a desirable thing. You of

Berlin believe orders and titles are worth having. You consider heaps of money, fine houses, horses and carriages necessary for right living. But that all is wind, wind! Ye have need of patience; the emperor for his work and the streetsweeper for his service."

He was not wrong. Impatience weakens and is a fruitful cause of mistakes of all kinds. And if patience is absolutely necessary anywhere, it is in the work for the Master. It is a fruit of the Spirit and therefore a blessing. Impatience is like hail upon a grainfield. Paul desired to approve himself as a minister of God in "much patience!"

All For Jesus! (723)
Phil 3:7.

One of the church fathers rejoiced over the fact, that he was so well-versed in Greek philosophy, since, when he became acquainted with Jesus he had something he could give up. He considered it gain, not loss, to give up worldly philosophy for the knowledge of Christ.

An old philosopher asks: "Who would not give up a whole heaven full of stars for a sin?"

Ignatius said: "Burn me, hang me, torture me, if only I can keep my Jesus I am willing to endure all."

And we can say the same!

The Soul, or the World (724)
Matt. 5:29, 30; 16:26; 19:29.

A friend, who often accompanies me on Alpine jaunts had a cane, which he had carved out of an oak sapling. The cane had gone with him on journeys through the old and the new world. Once he had climbed too high. His cane, that had often served him well, was now a hindrance. In order to safely pass a dangerous spot he needed both hands. He quickly threw the cane into the abyss and descended the mountain safely. The cane or he—he had to decide. You think the decision not difficult to arrive at, and are right. The cane was lost in any case, but by discarding it, he saved his life.

At other times the decision does not seem so simple and selfevident. And so, many hold on to the cane and sacrifice their lives. An old habit, loved for the sake of its age; a dear friend; an incarnate opinion; a deceptive hope—any of these are like the cane, once a help, but now a danger. Conscience warns: "Throw it away, that you may not be lost. What will it profit you to gain the whole world and lose your own soul? What shall you give in exchange for your soul?" And despite this friendly and faithful warning many continue to rest upon the dangerous cane, instead of grasping the saving rock with both hands. Then the terrible calamity falls upon them, and soul and body are lost forever!

My friend's cane was restored to him in the spring, after the snow had melted. So sometimes God may give us back what we willingly sacrificed, when it cannot harm us any more. But if we never see the things again we may be sure that it is for our good that they were kept from us.

Contentment.

Luke 12:24-30; Matt. 6:25-33.

Behold the ravens in the trees;
They neither sow nor reap,
Nor do they gather into barns
Store for their winter's keep.

Yet every one thy Father feeds,—
And should he pass thee by?
Does he not know his children's needs,
Nor heed them when they cry?

Behold the lilies as they grow!
They neither toil nor spin;
But human ne'er wore robes as fine
As God has clothed them in.

Could he, who clothes the fragile flow'r
Forget to clothe his own?
In faith lay hold upon his power,
To him thy cares make known!

Seek not what we shall drink or eat,
Nor be of doubtful mind!
Such is a hopeless world's conceit,—
Ye have a Father kind!

Seek ye the Kingdom of the Lord,
And seek its righteousness!
With all good things, so saith his Word,
Will he his children bless.

—Benj. Schlipf.

GIVING AND LIVING.

The Cleveland Leader prints the following soliloquy of a school teacher after years of teaching. May it not suggest the thoughts of a Sunday School teacher? or of a pastor?

I gave myself to forty
Who journeyed far away.
And now I sit and wonder
Where—all I am today.
Part of me in one place,
Part in thirty-nine,
Many are the places
That are partly mine.
One of me builds bridges,
One is mining ore,
One has bought a railroad,
One a candy store.
(When he sells a stick of gum,
Does he think of me?)

One directs a liner
How to cross the sea.
(When he gives his orders
To his mate and crew,
Does he twist and stammer
As he used to do?)
One is making dresses,
One is playing ball,
One goes in for suffrage,
And I am with them all.
I gave myself to forty,
I wonder, could it be
That I sailed out with each of them
And each stayed here with me?

The Missing Word.

Little Mary was telling what she thought was an exciting story about a dream. She stuttered in her effort, gulped, and paused hopelessly without completing the sentence. "Why, child, what is the matter?" her mother asked. The little girl smiled ruefully, and replied, "I swallowed a word."

ILLUSTRATIONS FROM THE MISSION FIELD

Death Rather Than Breaking Caste. (726) Eccl. 11:4.

Four years ago, in India, a child belonging to a Brahmin family fell into a well. All the men of the family were away and the women were helpless. A man of the sweeper-caste offered to climb down into the well and rescue the boy. The women rejected the offer with horror, for his touch would defile the drinking water of the household and also the boy himself. Hence, the child was left in the well, to be fished out dead later by the clean hands of a Brahmin. Rather death than defilement from the touch of an "untouchable!"—The World Outlook.

Laying Down One's Life. (727) John 15:13.

A girl in Calcutta was fourteen and still unmarried, for her father had not the 800 rupees in cash for her dowry—which a husband required. She dressed herself in her best, soaked her clothes in kerosene, climbed on the roof and set fire to herself. She left a note in which she says she is haunted by her father's face of weariness and despair, and refers to the social obloquy they have endured because she is unmarried. She ends by saying: "I am to be the sacrifice, and may the conflagration I shall kindle set the whole country on fire."—The World Outlook.

Steadfast. (728) 1 Cor. 15:58.

A Chinese boy in Singapore had arranged to be baptized just after he graduated. But he won a scholarship of \$500 a year for four years in Hong-Kong University, and one of the conditions was that the student be a Confucianist. The youth was poor and the temptation was great to say nothing and defer his baptism until he had finished his course. But, finally, he stood at the altar for Christian baptism at the appointed time.

The youth who stood next in rank was a Confucianist, but, he was so much impressed by his friend's decision, that he said, "If Christianity is worth so much to my classmate, it can be worth no less to me. I will be a Christian."

And he also refused the scholarship and was baptized.—Epworth Herald.

Braving a Superstition. (729) Jer. 10:2; Prov. 28:1.

The Christian work at a station in Africa had been languishing for some four years, no one knew why. At last the leaders of the mission sent there Isaiah Mupepwa, a student of the mission training school. In two months he had discovered the obstacle. An old witch-doctor, who had gone away from that region had left in a cave nearby two "mogana," as the natives called them, and warned the people that if they took on some new religion, these mogana would do them great harm. Pestilence would break out in the village. Death would fall upon any one who should go into the cave to investigate these things. They knew that one was the horn of a bull containing a liquid made from a hundred horrible things. The other was a image

of a man, divided across the chest so that the top could be taken off.

The student-pastor was but six years removed from belief in such superstitions himself. But he called the church together and announced, "I shall go to the cave and bring out the 'mogana' to prove that they have no power."

People begged him not to go; his wife hung on him and implored him to stay away. Nevertheless he went. The villagers followed at a distance, breathless. They saw him enter the cave and come out with something in his arms. Overcome with terror, the crowd broke and ran.

Isaiah took the "mogana" to his house and the people watched daily for the plague or some dire calamity. But Isaiah and his family continued in perfect health. After three weeks the men called a council and then came to Isaiah and said: "We have been talking it over, and now believe that the witch-doctor is an old liar. We desire to take your God for our God. What must we do?" "Give up your beer pots and the rest of the old life," replied Isaiah. They brought their charms and tobacco. "We will give these up also," they said. Since that day there has been nothing to impede the work at Nyarsanze.—The World Outlook.

Low Caste and Bishop. (730) 1 Tim. 1:15.

Bishop F. W. Warne, of the Methodist Church, says in The World Outlook, that years ago the father of a low caste family in India became a Christian, and later a village pastor. Now these low caste people were out-castes, the despised members of society, shunned as unclean by all the regular castes, "the untouchables," refused entrance even to the Hindu temples.

The son of this Hindu village pastor was sent to a Christian school, then to a Christian college. In the Christian church and school all castes are alike; the out-caste is as good as the Brahmin. This boy was a bright youth and not only gained in knowledge, but in spiritual power. He wrote books for his people; he started missionary societies, purely native organizations. His work was so conspicuously good in the eyes of the Church of England missionaries that at last he was chosen to be the first native Bishop of India. From low-caste to Bishop—a greater transformation than we in this country can readily realize.

Worship, Real but Ignorant. (731) Acts 17:23.

A missionary visited a Chinese village and talked to the people about God. Afterward an old woman came to him and said: "I have been worshipping your God nearly all my life. Many years ago my mother's eyesight began to fail, so I prayed to the foreigner's God: 'O God, you who are so powerful, if you will make my mother's eyes well, I will offer you a meat offering and worship you all my life.' She got well and I cut a piece of flesh off my left arm and offered it up."

The woman showed the missionary a great scar on her arm where she had offered herself a sacrifice to our God. The missionary said, "I taught her and her granddaughter the Lord's Prayer, feeling that I could say like Paul at

Athens, 'Whom therefore ye ignorantly worship, him declare I unto you.'

Fruits of Christianity. (732)
2 Chron. 9:8.

One morning a group came to a Methodist Mission station, carrying a Christian who had been so beaten that he could not walk. His back and arms and legs were covered with bruises made by a bamboo club. The bones of one hand were broken. He had been beaten because, after working two days without pay, he refused to work more until he received some food. A village laborer is often the virtual slave of the feudal landlord. In the case of this man, the landlord in his passion went further than he intended to. It is a serious offense to break bones and the Christian complained at law. This is what makes landlords so strongly oppose our work. They say that when these people become Christians they dare to claim justice and this threatens the existing feudal system.

The landlord, fearing jail, asked to be forgiven, promised compensation and declared that the village Christians need fear no further molestation. Generally, however, the landlords take care not to break bones, but content themselves with severe beatings. Since this incident landlords from five villages have held a meeting and pledged themselves to do their utmost to hinder inquirers from becoming Christians and to force Christians back into Hinduism. The Christians admit that the landlords have power to persecute them in many ways but declare their trust to be in Jesus Christ.

Again, we think of Paul, and of his question to the centurion, "Is it lawful for you to scourge a man that is a Roman and uncondemned?" A demand for freedom and justice follows Christianity.

Enduring Temptation. (733)
Jas. 1:12.

Bishop F. W. Warne was telling of a meeting "somewhere in India." He said: At the close of the meeting the Christians threw themselves on the ground with clasped hands in front of me and cried: "Please, please, do something to get us water." It was about three o'clock in the afternoon; the shimmering heat was terrible, 160 degrees in the sun, and yet those poor people were close to a great fresh well of water, and, while seeing their neighbors drawing and drinking, were refused all fresh water because they were Christians. They could only get water out of a filthy pond a long distance away. Nevertheless, not one of those poor Christians even suggested the idea of giving up his new-found faith and hope and joy, though each one was promised water if they would.—The Pittsburgh Christian Advocate.

The Word of God. (734)
1 Peter 1:25.

Mr. Yung Tao, the Chinese philanthropist, distributed among that number of persons the 5,000 New Testaments he had purchased at the end of 1914, and inserted in each copy a slip containing a personal message for the recipient. He urged them to fathom the teachings of Scripture concerning the human heart and life, and to put these into practice. He also drew

special attention to the following: Matt. 22:36-39; Mark 10:45; John 15:12, 13; Rom. 12:9-21; 1 Cor. 12:12, and Gal. 5:16-24. He arranged for the binding of special editions of the New Testament for distribution among the students in the government schools, and he was soon to begin delivering lectures on the Bible as a Divine Revelation, its teachings as to man's relations to God, and its ethics as essential to China's national future. He says: "Without the aid of Christian ethics it is impossible to reform society or to expel evil from men's hearts so as to produce a strong and virtuous nation. Missionaries are the hope of China." His motives in distributing the Bible are both patriotic and altruistic. He signed the presentation slip, referred to above: "Respectfully presented by Yung Tao, who is not a church member."

An official in Nanking, who has made no pretensions to being a Christian, presented copies of the Bible to his friends.

The military governor of Szechuen, Marquis Tchong-I, sent a message over his official signature and seal to the agent to present to the supporters of the society. In it he says: "It is the Bible that has made America great."—Bible Society Record.

Sanctified Curiosity. (735)
Luke 19:4.

In La Plata City, capital of the province of Buenos Ayres, a man was rowing his boat into the port of the river. He saw a small black object floating upon the water near him, and directed his boat toward it in order to pick it up. It proved to be a Bible. The man had never before seen a Bible, and his curiosity to know something of its contents was, therefore, intense. So he placed it carefully where it might be dried by the sun, then began to read. The more he read the more he became interested, the final result being that he became a believer in the Lord Jesus Christ. His conversion was most clear and evident, and that same man is now a member of the Methodist Episcopal Church.—Bible Society Record.

A Temple. (736)
1 Cor. 6:19, 20.

Miss Duffus of Wukungfu came upon a house, in the course of country itineration, which she describes as quite the cleanest and tidiest she had ever seen in China. When she congratulated the mistress she received the reply: "My Father God and Jesus Christ are always coming and going in and out here. Would it do to have the house other than tidy?"—Record of Christian Work.

Correct.

A teacher was giving a lesson on the circulation of the blood. Trying to make the matter clearer he said: "Now, boys, if I stood on my head the blood, as you know, would run into it, and I should turn red in the face."

"Yes, sir," said the boys.

"Now," continued the teacher, "what I want to know is this: How is it that while I am standing upright in the ordinary position the blood doesn't rush into my feet?"

And a little fellow shouted: "Why, sir, because yer feet ain't empty."

PREACHER'S SCRAP BOOK

Arrested.

Phil. 3:12.

(737)

In Richard Whiteing's book, "No. 5 John Street," there is a young girl who struggled hard to bring refinement and beauty into her life, and at last burst out with the bitter cry, "Oh, why didn't you ketch me when I was a kid?" Hundreds and thousands of people have felt as she did. The cry of the slum-girl about being "ketched" is just the slum way of saying that what she needed was to be "apprehended of Christ Jesus."

That is what Paul said of himself. While on his mad career, on the way to Damascus, Jesus "apprehended" him, or as the American Version says it, "laid hold of" him, or in our modern speech, arrested him.

Treasures in Heaven.

Matt. 6:19-21.

(738)

Little Mary was sitting with her Uncle George one afternoon while he was going over some accounts. For an hour all was still, then Mary heard him say: "There! I have quite a nice little sum laid up against a time of need."

"What are you talking about, Uncle George?" asked Mary.

"About my treasures, little girl, that I have laid up."

"Up in heaven?" asked Mary, who had heard her father that morning read about laying up treasures in heaven.

"Oh, no, Mary! My treasures are all on earth, some in banks and some in other places," answered Uncle George.

"But haven't you any in heaven, too?" asked Mary.

"Well, I don't believe I have," said Uncle George, thoughtfully. "But run away to your mother now, for I am going out."

Uncle George went out and was gone a good while; but all the time he was thinking that, after all, perhaps he was not so well off if he had no treasures laid up in heaven to be ready for him when he left this world and his money behind him. He was so impressed with the thought that he wisely determined to lay up treasures in heaven. Little Mary never knew until years afterwards that it was her childish question that started Uncle George on a generous, active, Christian life.

Perseverance.

2 Thess. 3:13.

(739)

In the office of a broker in plays in New York City this framed placard hangs: "Plays are not written; they are re-written." Numbers of other people besides dramatic authors need this suggestion that things that are dashed off by the authors are dashed down by the readers. How would these do: "Sermons are not written; they are re-written." "Plans are not made; they are re-made."

This recalls childhood's rhyme: "Only once makes a dunce; over again makes men."

A Life Worth Living.

Psa. 16:11; Rom. 14: 7, 8.

(740)

Some years ago a young man was in the midst of preparation for the ministry when his

health failed, and he was obliged to give up the idea. He went into business and made a success of it.

But his ambition was not satisfied with that. He could not be a preacher—but there were other lines of work for God and man, and he turned eagerly to them, putting as much of his time and money into them as he could afford.

He served his city on the school board. Then he started a municipal league that made for righteousness in city affairs. He was untiring in getting better conditions for the Indians of the West. He worked for international peace. But above all, he gave and worked for missions. When he died it was said of him that "the world-wide cause of missions, and the national cause of good citizenship, have met an incalculable loss." He died while visiting mission fields as the president of a great mission board.

His ambition and his achievement were alike noble. Out of disappointment and renunciation, he built a life splendidly worth living. "The worldly man asks, 'How much can I make?' The Christian man asks, 'How much can I give?'" This man, barred from his dearest choice of professions, was of the second class. He made money only as a secondary alternative, and then gave it, joyously and continually, to the Lord. Such a career is worth thinking about by young men nowadays who are tempted to set money above all else.—Forward.

The Heavenly Home.

John 14:1-3.

(740a)

A mother carefully shielded her little son from knowledge of, or contact with, death. She dreaded the day when he should ask her questions concerning the great mystery. She feared that she might not know how to answer his questions wisely and that word of hers might shock or estrange him from her or from God. She did, however, take her boy to Sunday School, to the Beginners' Department. At Easter he heard a story about Jesus and the heavenly home. One day they were on the streets when a lady passed who attracted the child's attention. She had silvery white hair.

She walked with slow and faltering steps. The little lad looked after her, then turned and said to his mother: "She is a heaven lady."

"A heaven lady?" repeated the mother and asked: "What do you mean?" "Why, don't you know?" asked the child. "She is old, and soon she will be going to the heavenly home. She is a heaven lady."

The mother stood amazed at the power of a child to understand great truths when they are presented in a way the little child can understand, and she talked with him about death and dying. He told her what he thought. To die meant "going away." Heaven was the beautiful country to which some day "fathers and mothers and children are going." It was "just the sort of home children will like, because it is bright and shining," with no night there and no crying, because "the Heavenly Father and Jesus are there, taking care of everybody and making them happy." As mother and child turned toward home her heart rejoiced.—Selected.

THE HOMILETIC YEAR—JUNE

G. B. F. HALLOCK, D. D.

CHILDREN'S DAY

COMMENCEMENT DAY

CHILDREN'S DAY

The pastor needs to be urged to make much of Children's Day. It brings a real opportunity. Old and young alike are in a hearing attitude, when we can present truths all ought to know and heed. Let us not fail to keep the exercises all reverent and in good taste. At the same time they should be cheerful and bright, such as the youngest will remember with pleasure.

Suggestive Texts and Themes. (741)

Action: "By the Lord actions are weighed." 1 Sam. 2:3. "Don't write there," said a father to his son, who was writing with a diamond on the window. "Why not?" "Because you can't rub it out."

Act Like Christians: "And they took knowledge of them that they had been with Jesus." Acts 4:13. We should be reflectors of Jesus, echoes of Jesus, brave soldiers of Jesus, so that the world will take knowledge of us that we have been with Jesus. The Roman Censors refused to let the wicked son of Africanus wear the ring on which his father's likeness was engraved, alleging that he who was so unlike his father's person was unworthy to wear the father's picture.

Choose Right Companions: "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." Prov. 13:20.

Imitate the Lord Jesus: 1 Pet. 2:21. I. Example of love and sympathy. II. Example of loyalty and obedience. III. Example of life and service.

Scales that Weigh Actions: "By the Lord actions are weighed." 1 Sam. 2:3. It is a true saying, "Actions speak louder than words." By the Lord our actions are weighed. There is a machine in the Bank of England which receives sovereigns as a mill receives grain, for the purpose of determining whether they are of full weight. As they pass through the machinery, it throws all that are light to one side, and all that are of full weight to another, and there are no mistakes. So the Lord weighs our lives, and there is no mistake. How careful we should be to act right!

Content and Discontent: Heb. 13:5. Discontent is wrong. I. Because it spoils our lives. No one is happy who is discontented. II. Because it is ungrateful to God. God has put us just where we are. III. Because it leads to other sins. Discontent is like an evil serpent, which if not killed at once will breed a whole nest full of other serpents worse than itself.

Lessons From the Flowers: Song of Solomon 2:12. I. Flowers are the expression of God's wish to make us happy. II. Flowers are best loved when sweet-scented. III. Flowers look best where God puts them.

Play-Time: Zech. 8:5. God notices boys and girls at play. Lessons: I. Never play when you ought to be working. II. Keep your tem-

per. Never let your games become quarrels. III. Don't excuse your own slips and laugh at your opponents' mistakes. It ought to be the other way round. IV. Do your best to win; but whether winning or losing, "play the game." Win honorably or not at all. V. Never forget the unseen Watcher at all games.

Faithful in Little: Luke 16:10. I. With your money. Perhaps you only have a penny now and then. What do you do with it? II. With your duties. Small affairs? Just an errand? Be faithful. III. With your responsibilities. Faithful in that which is least, hears "well done, good and faithful servant."

Our Truest Riches: "Redeeming the time." Eph. 5:16.

The Happy Life: "To me to live is Christ." Phil. 1:21.

Swimming Against the Stream. "Be not conformed to this world." Rom. 12:2.

Gratitude: "Forget not all his benefits." Psa. 103:2.

The Kindly Light: "I am the light of the world." John 8:12.

The Manner of a Court: "Be courteous." 1 Pet. 3:8.

Holding On: "Hold fast that which is good." 1 Thess. 5:21.

The Wonderful Guide: "We saw his star." Matt. 2:2.

Why Obey: "Children obey your parents in the Lord; for this is right." Eph. 6:1. A boy was tempted by his companions to pluck fruit from a tree which his father had forbidden him to touch. "If he should find you out," they urged, "he is so kind that he would not punish you." "That is the very reason," he answered, "why I would not touch them. My father might not hurt me, but I should hurt him." Said the old salt to the young apprentice, "Aboard a man-o'-war, my lad, there's only two things—one's duty, t' other's mutiny."

Hold: I. Hold on—to God. II. Hold up—under the burden. III. Hold back—regrettable words. IV. Hold fast—to the truth. V. Hold out—to the end.

Making Faces. (742)

"The show of their countenance doth witness against them." Isa. 3:9.

Every day as we walk along the street we meet many people and look into many faces. Some of these faces are hard and unpleasant, others are pleasant and beautiful. At one time, not many years ago, each of these faces had the privilege of expressing kindness and beauty. We know that in ten years from now, as today, we shall see hard, cruel faces as well as noble and kind ones. These faces are going to be made by the boys and girls of today.

As the artist makes his picture line by line, so are we just as surely making faces. We can

see the artist at work because he works on the outside of his picture. We cannot see our friends or ourselves at work, because it is all done on the inside. The artist works with a brush, but we work with thoughts, words and deeds. Whenever we are tempted to say an unkind word or do an unkind deed to hurt somebody else, then we ourselves receive the greater harm. In time they may forget our cruelty, but it is built into our lives and finds its way to our faces, where it is seen by the world.

In the theater men paint their faces to fit the parts they play. If they are to represent a wicked men they make their faces look wicked. In life, whatever part we play, our faces grow to look the part. We should all desire to have beautiful faces, which stand for character. When the artist paints a picture he has a model to follow; if the model is ugly he paints an ugly picture, and if the model be beautiful he paints a beautiful picture.

When we say that a boy or a girl may be a Christian we mean that they may take for their lives the most beautiful model. We always think of Jesus as having a beautiful face because his life was beautiful. If we follow his life and teaching we cannot have hard, cruel faces for the world to see. God meant all faces to be kind and noble, and therefore he has given us his Son as our life model.

We must always remember that what the poet says is true for us:

"Beautiful thoughts make a beautiful life,
And a beautiful life makes a beautiful face."

—Rev. Chester J. Armstrong.

The Sermon the Sunflower Preaches. (743)

A great sermon is preached to me every morning. The preacher is a flower that grows in my garden and the sermon is its life. It is not a fine flower either—the kind that you find growing in beautiful gardens and parks, in company with tulips and dahlias and roses, but it is a humble plant that is content to grow in out of the way places and in forgotten corners.

A little while ago I planted some of the seeds of this flower and they are blooming now. When I go out in the early morning every one of the blossoms is facing the sun that is just peeping through the trees of the orchard. At noon they have lifted up their heads and are looking straight up into the face of the sun. At evening I find them turned to the west as though eager to catch the last rays of the setting sun. During all the days of their youth they follow thus the sun in his course across the heavens. At last, grown large and heavy with seed, they can no longer turn as of old. Then they turn from giving their farewell kiss back to the east, to stand and greet their lord on his return. They seem to say, "If we can gain but one greeting in the day, let it be a greeting of the morning, a greeting of joy, when our lord comes forth in all his strength to run his course."

How many boys and girls know the name of my preacher, and how many have ever heard the sermon? The preacher is the familiar sunflower, the sun-seeker, and we call it that on account of its habit of keeping its face toward the face of the sun.

The lesson that I learn from the sunflower is this: if we seek the face of God as earnestly as this flower seeks the face of the sun, God will

bless us and help us to grow strong and beautiful. When you go home take your Bibles and turn to the seventh chapter of 2 Chronicles, and in the fourteenth verse read God's promise to the people that shall seek his face. He says, "If my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear them from heaven, and will forgive their sins." So keep your faces turned toward God, in the morning, and at noon, and at evening. Seek him as earnestly as the sunflower seeks the sun and God will bless you and hear your prayers from heaven.—Rev. A. J. Cohee.

A Lesson From the Lilies. (744)

"Consider the lilies of the field, how they grow; they toil not, neither do they spin, yet I say unto you that Solomon in all his glory was not arrayed like one of these." Matt. 6:28.

Consider the lilies. They can teach us many things. Consider their growth. They are clothed with beauty. They grow without anxiety. God takes care of lilies. They do not grow by chance. These are all lessons from the lilies. But there is a special lesson, sometimes overlooked, we ought to learn. "Consider the lilies of the field, how they grow." Yes, that is it, how they grow.

A visitor to Morningside Heights, New York City, casts an admiring glance upward to the "Cathedral of St. John the Divine," now rising slowly but surely to its magnificent completion. But suppose the beholder saw the sublime structure going higher and higher of its own undirected and unaided effort—no architect, superintendent, nor workmen; no scaffolding, and no derrick nor any huge blocks and beams in sight.

Then suppose that the architect had buried his plans and specifications in the earth, and that they had the power to change the earth around them into bronze, marble, steel or wood of the desired size and shape, and each block in its own proper place; and, to crown all, power to drop from turret-top and pinnacle fully formed and safely folded plans and specifications for other like and alike self-erecting cathedrals.

Then one might "consider" this building—"how it grows."

Lilies grow. Cathedrals do not. Oaks grow. Church buildings do not. The lilies grow. "They toil not, neither do they spin." They just grow. They grow the way in which God intended they should. No wonder when Christ wanted us to think of God's power and providence he said, "Consider the lilies, how they grow."—H.

Beginning and Preventing Quarrels. (745)

I have two Children's Day stories to tell you. They are funny stories, but they teach real serious lessons, about how quarrels begin and how they can be prevented, whether among little people or big ones.

Ina came in from the country on her fifth birthday, to visit her Cousin May. An hour after they went to bed, heart-breaking sobs were heard from the children's room.

"What is the matter, children?" asked May's mother.

Ina sobbed out, "May won't give me any of her peanuts."

"But May has no peanuts," replied her aunt.

"I know that," sobbed Ina, "but she said if she did have peanuts, she wouldn't give me any."

There is an old saying, "It takes two to make a quarrel." Two boys who lived near together were such good friends that they never quarreled. The other boys tried to persuade them to do so. "But we cannot," they replied, "we do not know how." "Very well," said one boy, "we will show you how. I'll lay this stone here between you, and you (turning to one boy) must say it is yours. Then you (turning to the other) will declare it is yours. Now begin!"

"This is my stone," said the first boy.

"No, it is mine," said the other, mildly.

"Very well, then," replied the first boy, "you may have it."

It always takes two to make a quarrel.—H.

The Bees of the Bible. (746)

The "Bees of the Bible" are very numerous. They never sting; they yield a great deal of honey, and it is their nature to be found together in swarms. Here is a specimen of them:

"Be kindly affectioned one to another."

"Be sober and watch unto prayer."

"Be content with such things as ye have."

"Be strong in the Lord."

"Be courteous."

"Be not wise in your own conceits."

"Be not unmindful to entertain strangers."

"Be followers of God as dear children."

Are these not good lessons, Children's Day lessons, for us to learn from the "bees" of the Bible?—H.

The Grumble Man. (747)

Now, my little friends, I have got a new Children's Day story for you. I wonder if you ever heard it, or heard of anything like it. It is the story of the Grumble Man.

"I wonder how he ever got into this house. I am sure the front door was locked. Yes, and the windows shut, but he got in somehow!"

"Who, mother?" piped up May, as she lay on the lounge complaining. "Who got into our house? Did he steal anything? Where is he?"

"Yes, child," replied mother, looking grave. "He stole—let me see. Yes, his name was Mr. Grumble; he came to the face of my little girl and stole away the pretty smiles, and put deep furrows in her forehead, drew lines across her mouth and made her lips pout. He changed the expression of her face so that no one, to look at her, would recognize her as my little girl, who usually has such a happy face."

"Oh, mother, you are making fun of me!" cried May, and the tears began to fall in earnest.

"Dear me! Now we will have rivers, too, if we don't look out; run quickly and open the door, May, so that the horrid fellow can get out."

May ran to the door and opened it, and a nice, soft breeze blew in her face and tossed her pretty hair; and she came back laughing, and said: "I chased him out, mother, and he shall never get into this house again, if I can help it."—H.

A Boy With Two Faces. (748)

I've heard about the queerest boy,

A boy that has two faces;

One face is round and full of joy,

As out of doors he races.

But when his mother calls him in

He changes to the other,

And that is long and sour and thin—

I'm sorry for his mother.

The Little King Wren. (749)

We always have birds at our Children's Day service. They look very pretty and they sing very sweetly. I think, too, that we can learn lessons from the birds. I'll tell you a story, but it is not about a canary, but a little king wren.

Do you know, boys and girls, that the little wren is called the king of birds? He's only a little bit of a fellow, no longer than your thumb, and this is how he became king. Once upon a time—oh, ages and ages ago—the birds wanted to have a king of their own, but as each one thought he ought to be king, the eagle talked to them, and said their king ought to be able to fly very high so as to watch over the safety of the other birds. Now the eagle was very strong and cruel, and all the feathered world was afraid of him. So they agreed that there should be a contest and the bird that could fly the highest should be king. This was just what the eagle wanted, because he knew he could fly higher than any of the other birds. So up he went until he seemed very small in the sky. All the birds were just going to hail him as king, when a little, wee wren, who had been hiding in the feathers on the eagle's back, sprang out and flew up still higher, chirping to the rest that he had fled the highest, as they all could see. So, of course, the little wren became the king.—H.

Setting the Clock Wrong. (750)

"Having a good conscience." 1 Pet. 3:16.

This little Children's Day sermon has a text in 1 Pet. 3:16, about having a good conscience. And I can best illustrate the text by telling you a little story about a little girl named Ellen.

"Mother," said little Ellen, "I know something the boys did at school yesterday, that was dreadfully naughty."

"Do you, dear? I am sorry," said mother.

"They set the clock wrong. Made it go fast, you know, while Mr. Saunders was out of the room, so when he came back, he let school out a whole lot too soon."

"Oh! that was a naughty thing to do," said mother; and then added, "I think I saw a little girl set her own clock wrong the other day."

"On purpose, mother?"

"Yes, I am sure she knew better."

"Who was it, mother?" Ellen looked up suspiciously into her mother's smiling face; she had been caught this way, or taught this way, before.

"It is the little girl you and I know best."

"What sort of clock was it?" asked Ellen presently, for she was thinking that if mother meant her, she did not have any clock.

"I suppose you would call it a watch," said mother, "for she carries it about with her all the time; it does not say, 'Tick-tick,' it says, 'Do this, don't do that,' it says, 'Yes, yes,' or 'No, no,' and we call it a conscience clock."

"When did you see the little girl set her clock wrong, mother?"

"She took her mother's white fan out of the drawer when she knew she was not allowed to touch it. I suppose she said to conscience, 'Don't bother me, I will not hurt it, and I will put it back right away'; in that way she set her conscience clock wrong, and the clock must have stopped trying to make her do right, for the fan was found on the floor, with two dolls, some little cups and saucers, and a Noah's ark."

Dear little folks, look out for that little clock called conscience. Don't let it get set wrong.

Do a Kind Deed Whenever You Can. (751)

"Be ye kindly affectioned one to another." Rom. 12:10.

Once a poor crane was caught in a net and could not get out. She fluttered and flapped her wings, but it was of no use, she was held fast.

"Oh!" she cried, "what will become of me if I cannot break this net? The hunter will come and kill me, or else I shall die of hunger, and if I die who will care for my poor little ones in the nest? They must perish if I do not come back to feed them."

Now Trusty, the sheep dog, was in the next field and heard the poor crane's cries. He jumped over the fence, and seizing the net in his teeth, quickly tore it in pieces. "There!" he said, "now fly back to your young ones, ma'am, and good luck to you all."

The crane thanked him a thousand times. "I wish all dogs were like you!" she said. "And I wish I could do something to help you, as you have helped me."

"Who knows?" said Trusty. "Some day I may need help in turn, and then you may remember me. My poor mother used to say to me:

"To do a kind deed wherever we can
Is good for bird and beast and man."

Then Trusty went back to mind his master's sheep, and Mrs. Crane flew to her nest and fed and tended her crane babies.

Some time after this she was flying homeward and stopped at a clear pool to drink. As she did so she heard a sad, moaning sound, and looking about, whom should she see but Trusty, lying on the ground, almost at the point of death. She flew to him. "Oh, my good, kind friend," she cried, "what has happened to you?"

"A bone has stuck in my throat," said the dog, "and I am choking."

"Now, how thankful I am for my long bill!" said Mrs. Crane. "Open your mouth, good friend, and let me see what I can do."

Trusty opened his mouth wide; the crane darted in her long, slender bill and with a few good tugs loosened the bone and finally got it out.

"Oh! you kind, friendly bird!" cried the dog, "how shall I ever reward you for saving my life?"

"Did you not save mine first?" said Mrs. Crane. "Friend Trusty, I have only learned your mother's lesson, which you taught me, that

"To do a kind deed wherever you can
Is good for bird and beast and man."

Now, is not that a good Children's Day sermon, young friends? These old fables all have

useful lessons. Be kind. "Be ye kindly affectioned one to another."—H.

What They Could Do. (752)

There was once a great forest on a mountain side with a brook flowing through it. One morning all the different things in the wood thought they would tell what they could do.

The oaks told how they were so strong that they were made into boards, which made the great ships that sail over the ocean. The pines told how their straight, tall trunks made the masts of the ships. The first spoke of the pleasure they gave at Christmas time to many happy children. The violets and ferns told of the joy they brought to those who picked them. The brook spoke of its good work in watering the meadows. All the things in the wood had spoken, but the mosses were silent.

"What do you do?" asked the trees and flowers.

"Our work is very small," was the answer. "We can only catch the little drops of water and hold them, so that when the sun shines hot and the brook dries we may give you moisture."

Theirs was humble work, but how useful! So a little child may do a humble work and fill a small place, but still be very useful.

Lesson From the Mignonette. (753)

Once upon a time there lived a king and queen who had a daughter who was the most beautiful princess ever seen. She was so amiable and good that people forgot how beautiful she was, and spoke only of her goodness. She had long, golden curls, but when the maid combed them and the fine hair tangled, the princess never cried or became cross. When the king and queen had to go on long trips, the princess did not cry or pout to go with them. She was so lovely and good that the queen of the fairies heard of her and determined to reward her. So she went to the palace and entered the presence of the princess.

"I have come to tell you," said the fairy, "that I have heard of your beauty and kindness and have come to reward you. Here are three wishes. Choose which of the three you want, and it shall be yours, always. First, you may be a bird, to go from one end of the earth to the other with no one to say nay or interfere. Second, you may be a butterfly, with no care in the world, only to be gay and happy and beautiful and to charm those who have to be happy during the summer day. Third, you may be a flower whose sweet perfume will cheer those who are unhappy, soothe them when they are ill, and will be a cheerful companion always."

Then the princess said: "If I were a bird, I might fly too far from my home and friends and forget to return, so I will not be a bird. If I were a butterfly I might think more of my pleasure and ease than of my duty, and my beauty might cause me to be vain. So I will be the flower, to help and comfort those who may be in need." Then the fairy queen waved her wand and the princess became the flower, mignonette.—G. Hockridge.

Keep the Tongue. (754)

I. Keep it from unkindness. Words are sometimes wounds—not very deep wounds always, and yet they irritate. Speech is unkind

sometimes when there is no unkindness in the heart; but even though unintentionally yet pain is caused.

II. Keep it from falsehood. It is so easy to give a false coloring, to so make a statement that it may convey a meaning different from the truth, while yet there is an appearance of truth, that we need to be on our guard. There are very many who would shrink from telling a lie who yet suffer themselves to give such inaccurate or greatly one-sided statements that they really come under the condemnation of those whose "lying lips are an abomination to the Lord."

III. Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked, but it should be in accordance with the Scriptural method: "Go and tell him of his fault betwixt thee and him alone." And it should be borne in mind that what is too often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if the interest be not malicious.

An Accidental Discovery. (755)

Blotting paper was discovered purely by accident. Some ordinary paper was being made one day at a mill in Berkshire, England, when a careless workman forgot to put in the sizing material. The whole of the paper made was regarded as useless. The proprietor of the mill desired to write a note shortly afterwards and he took a piece of this waste paper, thinking it was good enough for the purpose. To his intense annoyance the ink spread all over the paper. Suddenly there flashed over his mind the thought that this paper would do instead of sand for drying ink, and he at once advertised his waste paper as "blotting."

There was such a big demand that the mill ceased to make ordinary paper, and was soon occupied in making blotting paper only, the use of which soon spread to all countries.

A great many good things have been found out by accident. The one who keeps his eyes open to see the significance and value of unusual things, is the one who makes useful discoveries. The one who thinks about his work is the one who makes valuable discoveries.

How the Sea Birds Get Drink. (756)

"When I was a boy," said an old sailor, "it was always a matter of wonder what birds, a thousand miles out to sea, did for drink, when they were thirsty.

"One day a squall answered that question for me. It was a hot and glittering day in the tropics, and in the clear sky overhead a black rain cloud appeared all of a sudden. Then out of an empty space over a hundred sea birds came darting from every direction. They got under the rain-cloud and waited there for ten minutes circling round and round, and when the rain began to fall they drank their fill. In the tropics, where the great sea birds sail thousands of miles away from shore, they get their drinking water in that way. They smell out a storm a long way off, they travel a hundred miles maybe to get under it, and they swallow enough raindrops to keep them going."

Boys and girls, and older people, too, have spiritual thirst. Christ can satisfy that thirst. He says, "Come unto me and drink."—H.

A Bird Table. (757)

In some of the countries in Europe, where the people are fond of birds, you will find bird tables. This is the way to make a bird table: Take a shallow box and fasten it on a stake that has been stuck in a ground. Bore holes in the bottom of the box to let the rain or snow water drain out. Do not put your bird table too near houses or trees from which cats could pounce on the birds. Then every day put on the bird table bread crumbs, bits of carrots, cabbage, lettuce, apple cores, indeed almost anything eatable. The birds will love you for thus providing for their needs, and will probably come in flocks to eat from your bird table.

A Rule of Three. (758)

Three things to govern—temper, tongue and conduct.

Three things to cultivate—courage, affection and gentleness.

Three things to commend—thrift, industry and promptness.

Three things to despise—cruelty, arrogance and ingratitude.

Three things to wish for—health, friends and contentment.

Three things to admire—dignity, gracefulness and intellectual power.

Three things to give—alms to the needy, comfort to the sad, and appreciation to the worthy.

Can we not learn lessons for our Children's Day from this rule of three?—H.

A Peacemaker. (759)

A little girl said to her mother one evening: "I was a peacemaker today."

"How was that?" asked her mother.

"I knew something that I didn't tell," was the reply.

There are many boys and girls that could be peacemakers every day, if, like this little girl, they wouldn't tell some of the things they know about others. Sad quarrels have often arisen from some careless remark which has been told by one to another.

Jesus said, "Blessed are the peacemakers," and surely it is worth while trying to be one of those upon whom our Saviour pronounced his blessing.

Next time that we hear anything unkind about another, let us be careful not to repeat it, and in this way we may show ourselves peacemakers.

THE WHISTLING BOY.

We present, by permission of The Campbell Art Co., Elizabeth, N. J., "The Whistling Boy," copyrighted 1901, as our Children's Day cover. It is produced by them in colors, 14 x 20 inches for \$2, and they also make one smaller in colors, mounted, with Whittier's verse on "The Barefoot Boy." This makes a beautiful gift and it sells for 35 cents. It would make an attractive picture for a Sunday School room, especially in the Boys' or Intermediate department. A boy's idea of freedom is to go barefoot—especially in June. As a boy I felt most keenly the edict of my mother that we children could not go barefoot before July 4, no matter how hot it was.

COMMENCEMENT DAY

It is one of the privileges of pastors that they are so often asked to preach baccalaureate sermons and address classes in schools at the Commencement seasons. The call thus to speak to young people and to older persons interested in the young offers a golden opportunity to do good, and to persons most responsive.

Accumulated Knowledge But Missed Wisdom. (760)

An education is not for making money, but for living life. This is the view of the writer of the Proverbs. It is meant to draw us out of ignorance into wisdom in the conduct of life; and a person is hardly educated who has accumulated knowledge but has missed wisdom.

Getting a Trained Judgment. (761)

One of the most vital applications of judgment is to the various values of life. No wider difference emerges among men than at this point. Show a savage a bright button and a banknote and he will eagerly choose the button and let the banknote go. Show a civilized man a banknote and a book, and in many instances he would grab the bank bill and scarcely look at the book; and yet such a man may be blinder and making a bigger mistake than the savage. The bank bill may have small purchasing power and the book may be packed with truth of priceless value, or may be the Bible itself. Now we are all in danger of making such mistakes in judgment at many points in life. One such choice lies between the things of the flesh and the things of the spirit. A life that develops the body and lets the soul starve and wither, a life that is absorbed in money-making and pride and pleasure, and misses faith and character and God, is pitifully blind and blundering, compared with which even the savage's choice of a button is not so bad. To see the dust under our feet and have no upward look and star-fretted dome, to see this little world and no other, is the greatest mistake of judgment the human soul can make. Education is a sad failure and it were better that we were never ushered into its light if it does not enable us to see and choose those eternal values that will, in Plato's phrase, "develop in the body and in the soul all the beauty and all the perfection of which they are capable."—Rev. J. H. Snowden, D. D.

The Noblest Study. (762)

The Bible is the noblest study, and we shall make a great mistake if we study smaller books and do not study the greatest Book of all. The Bible gives us the spirit in which to study most effectively, and it interprets to us all the facts we may learn about nature and man.

Billy Sunday to University of Pennsylvania Students. (763)

"I want to talk to you about putting ginger and vim and tobacco sauce into your lives. Put your life in talies. I want you to leave more than an epitaph on a tombstone, and an obituary notice in the newspapers.

"Don't forget when you walk out of your schools with a diploma nicely tied in pink rib-

bon, that you don't know it all. You are just entering the primary grades of life."

Billy urged the students to "learn to do common things in an uncommon way." He quoted Michael Angelo's epigram: "Trifles make perfection, but perfection is no trifle." "The Jack of all trades," he commented, "can never make a living for himself, let alone for the girl who is fool enough to marry him."

"If you do a thing as well as a thousand others you have a thousand competitors for your job. If you do it better than that thousand you not only rid yourself of all competitors, but you don't even have to seek a job. The job will seek and find you. You will bring home the bacon every time."

He told the students to be careful of little things. "The Chicago fire," he said, "was started by a cow kicking over a candle. A comma omitted from a bill passed by Congress some years ago cost Uncle Sam more than \$1,000,000, for it changed the entire meaning of the measure."

"Work hard," was another bit of advice. "Bulwer Lytton," he said, "has declared 'that in the bright lexicon of youth there is no such word as fail.' Cut the word out of your vocabulary. Perseverance discovered America; cleared the forests; tunneled the mountains; built the skyscrapers, the automobiles and the Zeppelins."

"A doctor doesn't have to study for four years every time he sets a broken leg. No man ever rose to greatness except by preparing himself in advance and then grasping the opportunity which preparation had made for him."

Sunday concluded with an appeal to shun evil companions "who would assassinate all that is good and noble."

Be Good For Something. (764)

The elements of education will include a sound, symmetrical, strong body as the physical basis of life, the earthy stem on which the fine blossom of the soul must grow. Plato puts this first in his scheme, and our modern education is restoring it to its rightful place. A good mind is the next story in the educated man, and this means a mind in which the mental faculties are developed into right action; keen observation, accurate perception, discriminating comparison, sound judgment, constructive reasoning, vivid imagination, and concentration and force of will. Such a trained mind can take hold of any problem or subject, whether it be the analysis of a Greek or English sentence, the building of a bridge, or the framing of a political platform or religious creed, and handle it with ability and success. But towering above the sound body and trained mind in the educated man are the good character and conscience that are the royal crown and sceptre of the soul. The moral nature is the fundamental and supreme element in the worth of man, and his education is symmetrical and complete only when this is rightly trained and dominant.

The human soul is intensely social and absorbent and cannot be complete in itself. It is a cell in a vast social organism, and its health and very life are dependent on the life and

health of the whole. Education, then, instead of enabling a man to live independently of others and evade social responsibilities, or of equipping him with more powerful and cunning means of living off others and exploiting them as a mere means to his own selfish life, is a means of larger service.

Education and Mere Facts. (765)

Education is not merely the writing of facts on the mind as one writes on a blank slate. It resembles rather the placing of fresh color on canvas on which earlier colors are not dry. The new colors mix with the old. So the living mind mixes new information with what is already in it, judges the new in the light of the old.

Esteem and Toleration. (766)

School and college are good places to make friends. The team-work that is there a part of a young person's training is a valuable part of education. In the public school, too, that melting-pot of different nationalities, children learn to respect those of other races. Education includes esteem and toleration.

Education Rounds Out Knowledge. (767)

Students are sometimes impatient of studies that seem to have no relation to their future life. "What," asks the budding engineer, "what use have I for Greek or Latin or botany?" None, perhaps, if engineering were the whole of life. But it is not. It may be the part of life we shall need for paying expenses. But the man that knows engineering alone is not educated. A good education rounds out our interests and our knowledge.

Growing Education. (768)

The only man the world can use is a growing man. A lady college graduate living in the country feared lest she lost scholarly interest in such an environment. So she made a special effort to keep studying at odd moments. "I improve my mind just a little every day," she said. In consequence she became an eminent leader in all the social and religious activities of her country, and her influence penetrated into ever-widening circles.—Henry C. Winter.

Education, Character, Citizenship. (769)

Knowledge is power, and great thought is eloquent in itself. I have been pleading for education, for character and citizenship, knowing as I do that the good or evil destiny of this republic hinges upon her educated men, with high sense of honor, giving her devoted and self-forgetful service. And finally I have appealed to you, no matter what your calling or vocation, to master one of the great problems which confront the nation, and help her fulfill that high destiny to which I believe God has called America. For I believe with all my heart that just as God called Greece to teach the world that the ideal was the highest quest of man, and called Israel to give the world the eternal fact that God made man in his own image and helps him realize that divine sonship, so he has called America to show the world the possibility of human brotherhood, based on justice and good-will and fraternal co-operation of all souls. This is education for

the whole of life which fits a man to lead in this high task.—Frederick Lynch.

MOTHERS AND FATHERS AND SONS.

At the session of the Methodist General Conference after Mother's Day, attention was called to the fact that the mother of one of the bishops sat in the conference as a lay delegate. The senior bishop, Bishop Cranston, and Bishop McConnell, escorted Mrs. Nancy J. McConnell—lay delegate from the North-East Ohio Conference—to the platform, where E. E. Shipley, of Cincinnati, with an appropriate tribute of words, presented her with a beautiful bouquet.

Twelve years ago D. A. McDowell was a lay delegate from the North Ohio, now North-East Ohio, Conference, and he had the pleasure of voting for his son, W. F. McDowell—ministerial delegate from the same conference, as bishop.

Starting Out: Baccalaureate Address. (771)

James 1:5; 4:13-17.

This is a stirring and restless age. Men and women are everywhere on the move. Some start West to grow up with the country. Young men leave the farm to go to the city. Young women get married and form a home of their own. Whole companies and regiments are leaving home and friends to go to the front to take part in this horrible European war. You young people are today leaving the institution that has been your fostering mother for several years to enter upon a new period of your life—to return or to go into business or to continue your studies in a professional school.

Activity, enterprise, aggressiveness in fighting the battle of life are to be commended. But James warns you that there is danger lurking right here. He fears that you will be so carried away with the ambitions of life, so eager to enter upon your chosen vocation, that you will neglect to seek the counsel of the eternal and all-wise God without whose leadership and blessing your life will be a failure.

1. The brevity, the uncertainty of life has to be taken into consideration. We know not what a day or an hour may bring forth.

Think of the passengers of the ill-fated Lusitania! A great ship, stately and graceful, she plowed waves on her homeward voyage. But with the suddenness of a lightning bolt the great ship was struck by death-dealing torpedoes, and sad and shocking was the loss of life. The world will never get through its wail of sorrow or its protest of indignation over that gigantic crime.

Yet human life is full of just such sudden surprises.

2. Think, next, of the origin of your life. God gave it to you. "The Spirit of God has made me and the breath of the Almighty has given me life." (Job 33:4.)

We have a right to be proud of our noble ancestry. You may be the son of a duke, or the son of a peasant, but, high or low in this world's estimation though you be, you can claim descent from God himself. You may have wandered far from the Garden of Eden, you may have proved yourself unworthy of your heavenly origin, but you have a right to claim that you are a child of Adam and therefore

(Continued on page 878)

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. E. W. McCorkle, Rev. David James Burrell, D. D., LL. D., Rev. John Balcom Shaw, D. D., Rev. John F. Cannon, D. D., Rev. Frank N. Merriam

The Voyage of Life—Commencement Sermon

Rev. E. W. McCorkle

Text: "There go the ships." Psalm 104:26.

The seven seas cover more than two-thirds of the planet. The ocean if not impressive is nothing, whether we consider the beauty or mystery of it—the far sails whitening in the morning light; her waves rolling shoreward to break and die beneath the noonday sun; or the red clouds of evening arching low upon the horizon. We who dwell in the mountains that kiss the skies are strangers to the ocean where the billows sing their requiem to the listening stars.

The pathos and peril of the sea are encircled with the halo of romance. Its waves have ever been the vehicle of the world's progress. In the early centuries the wave of progress rolled over the bosom of the Mediterranean. Then Neptune placed the trident scepter in the hands of the Anglo-Saxon, that race that in the succeeding ages wrought its miracles on the Atlantic, on either side of which sit Britain and Columbia, today the acknowledged rulers of the world.

The future history of the world will be written on the Pacific. This is probably because of the completion of the Panama Canal, that crowning world-wonder, and because each of the four colossal nations, counting their people by more than one hundred million, dwell on its shores. America, England, Russia and China hold the destiny of the future. The progress of the world is pictured by that of the sea. The "Pinta" and "Nina" in which Columbus came are as cockle-shells compared with the "Vaterland," the world's greatest ship, 980 feet long, crossing the ocean that others crossed in six months, in six days.

I. The port. The first order for the life voyage is the port. No vessel sails without a destination. The warships weigh anchor with sealed orders, but these always reveal the destination. The Argonaut looked for the Golden Fleece as his aim. So with those who sailed to Comus and Inde. So with the vikings whose keels ploughed the Arctic seas. When Columbus turned his face to the east, by way of the west, the new world was his haven.

The port for your bark is the aim you have. What is your aim? Have you, like Kipling's ship, discovered yourself? It is the work of parents and teachers to aid you to discover your port in life. The clue to the port is some aptitude or fondness for some thing. We call it a "turn." In the case of a young French sculptor this clue was seen at three years of age. It is God's finger in the soul pointing us to the life-port.

Every life is a plan of God. If you sail under God's orders and do what God wishes you to do, you will find your haven. That is why so many round people are found in square holes. They

do not follow the star that guides all wise men to the cradle of Him who is the Light of the World. Hitch your wagon to that star, and cry, "Lord, what wilt thou have me to do?" Then even to the eye of youth, the port will appear on the far horizon.

When the good queen whose name adds lustre to the Victorian era in Great Britain was awakened as a mere girl to hear the announcement that she was queen, she fell on her knees and asked God to guide the Ship of State to port. Prayer was the guiding star in Livingstone's life. When Stanley met that decrepit old man whose face was worn thin by successive attacks of African fever, and besought him to return to his native land, he shook his head and turned to seek on his knees his life-port. That was to discover the sources of the Nile, to uncover the lair of the slave trader, and to pierce that dark continent with the rays of the Light of Life. He died far from home and friends, but he made the port.

William the Silent followed the guiding star. He beat back the Duke of Alva. He raised the Netherlands to a world power and himself became one of the world's greatest captains.

Paul said, "This one thing I do." No man can be "Jack of all trades" unless he is master of none. Not as though I had already attained or were already perfect; but I press forward that I may apprehend that for which I am apprehended by Christ Jesus. Holmes has said it does not matter where you are but in which direction you are going.

The noblest aim is service. "Ich Dien" is on the crest of kings. Mary Lyon said, "Do not seek the soft places, but go where no one else will go." That is what is meant by "room at the top." There is always room for those who will serve their fellows. Do not be a parasite; help instead of hindering the world. Whosoever will be great among you let him be your servant. And whosoever will be chief among you let him be your servant. Even as the Son of man came not to be ministered unto but to minister and to give his life a ransom for many.

II. The chart. Commodore Maury placed navigation under an everlasting debt when he charted the lanes for ocean going vessels. The sailors scant that chart. It is his safe guide. The chart for the life voyage is God's Book. There are many dangers, but by turning our feet into these testimonies we avoid them all. "Wherewithal shall a young man cleanse his way? By taking heed thereunto according to thy Word."

"When the 'Albatross' sailed, a man scraped her keels and then held up his hands as he uttered one word, 'Barnacles,' adding, 'She will never make her port,' and she was

never heard of again. Many a life ship has never returned because of the barnacles of habit. It is not necessary to know all the evil, but we should know the good. "This is the way, walk ye in it."

A pilot was asked if he knew where the rocks were on the chart. "I know where they are not," he replied. Avoid the snags. Do not wait until you strike them. An Irish pilot was asked if he knew where the snags were. "Yes," he said, "every one of them." Just then the boat struck one. He cried out: "There's one of them now." The fog bells are the danger signals as they ring out on the rocks. They are echoes of the lives of Cain, Absalom, Jezebel and Judas. They forsook the chart. They would not look at it. Ulysses avoided the rocks where the sailors heard the song of the sirens by stopping their ears with wax. But later he played on his harp the most entrancing melodies and men passed on in safety. But we are only safe when we are garrisoned with the Word of God. "Thy Word have I hid in my heart that I might not sin against thee."

Any little thing will veer your vessel from the charted course. A ship sank. The accident was unaccountable. When the vessel was raised, the compass was examined and a particle of steel was found in the compass, broken from the knife blade of the sailor who had cleaned it. This bit of steel had deflected the needle and wrecked the vessel. Cling to your mother's Bible. No man was ever lost on the sea of life who followed that. When General Lee lay dying in Lexington, the well worn Bible that had been his pride and comfort in his defeats as well as victories lay near him. Derelicts dot the ocean because they did not follow the chart. Forsake not the Guide of thy youth.

THE SONG OF SALEM

REV. DAVID JAMES BURRELL, D. D., LL. D.

Text:

"In that day shall this song be sung in the land of Judah;

We have a strong city,
Salvation will God appoint for walls and bulwarks.

Open ye the gates,
And let the righteous nations that keep the truth enter in.

Thou wilt keep him in perfect peace whose mind is stayed on thee,

Because he trusteth in thee.

Trust in the Lord forever.

For in the Lord is everlasting strength;

For the Lord is the rock of ages."—Isa. 26:1-4.

So runs the song of the tranquil mind in time of trouble. It voices the thanksgiving of a people who dwell in Salem, the City of Peace. The song is written in four stanzas.

In the first is heard an exultant boast: "We have a strong city." And the reason is given: "God hath appointed salvation to be its walls and bulwarks."

In the second stanza we have an invitation: "Open ye the gates." The gospel is free. Welcome is the shibboleth that shall win all people to the saving knowledge of Christ. All people?

III. The pilot. No vessel is allowed to enter or leave the harbor at New York without a licensed pilot. Outward bound we leave the Statue of Liberty behind, pass the Sandy Hook Lightship, then the pilot goes down the ladder, and the ship turns her face to the open sea. Today you are launching: Hitherto your parents and teachers, your guides, have been at your side. You now turn your faces to the ocean of life with its peril and its promise. In galleries of the catacombs at Rome are heathen inscriptions. As they pass out of the world, they cry, "Farewell, farewell, a long farewell." On the walls of other galleries, are Christian inscriptions. They tell that those who go out of this world pass on in peace and hope, like those who "go down to the sea in ships," to sail away to some rich and historic clime. But a divine Hand is at the helm. A divine Chart marks out the way. A divine Form stands at the prow and a divine Mind knows where the harbor is. Christ is the pilot. Take him on today. Joseph and Daniel steered their barks through the seething era of heathenism with their Pilot. Gordon, Havelock, Jackson saw him face to face. With him they all avoided the Scylla and Charybdis. As you embark, we stand with bated breath and await the outcome of the voyage. And we peer into the future to see if you will weather the storm.

"Thou too, sail on! Sail on!

Fear not each sudden sound and shock,

'Tis of the wave and not the rock.

'Tis but the flapping of the sail,

And not a rent made by the gale.

In spite of rock and tempest roar,

In spite of false lights on the shore

Sail on, nor fear to breast the sea,

Our hearts, our hopes, our prayers, our tears,

Our faith triumphant o'er our fears,

Are all with Thee, are all with Thee."

Yes, ultimately; but not yet. There is a countersign at the open gates. "Let the righteous nations that keep the truth enter in." There are no hyphenated citizens in Salem. All are loyal to the great verities and principles that center in the written and incarnate Word of God.

In the third stanza there is a promise, a wonderful promise: "Thou wilt keep him in perfect peace whose mind is stayed on thee." And again the reason is given: "Because he trusteth in thee." Thus it is written: "Trust in the Lord and do good; so shalt thou dwell in the land; and verily, thou shalt be fed."

In the fourth stanza we have an exhortation: "Trust ye in the Lord forever." And why? Because "the Lord is the Rock of Ages."

I. It is a great Psalm. Its keynote is confidence in the living God. The psalmist is not thinking of the insignificant sort of god conjured up by so-called "free thinkers," who represents no sacrilege nor cares what liberties are taken with his holy law; but of a great God, who sits upon the circle of the universe with his watchers over the rolling stars and his eye upon the sparrow when it falls. This is the God whom the Salemites believe in; not an im-

personal First Cause, not insensate Law, not an all-pervading Force; but an Omnipresent, Omniscient, Omnipotent God; with eyes to see, a heart to pity and hands of power to deliver those who call upon him.

We are living in times that put our theology to a severe test. The creed of many a shallow thinker has been dissolved into the thinnest of thin air by the mere headlines in the newspapers. No wonder that, when half the world is on the firing-line and the other half is breathing the fumes of gunpowder, the voice of the scoffer is heard: "Where now is thy God?" A fair question: where is he?

Our answer is, Come with us; let us follow the star of the Magi until it rests over Bethlehem; and, behold, here is our God. Here is the God of Salem, whose name is Wonderful, Counsellor, Mighty God, Everlasting Father, and Prince of Peace. Here is one who dwelt in ineffable glory before the world was; who heard the cry of a perishing race and bowed the heavens to come down in this guise to answer it. Here is the God who assumed humanity that he might bear our sins in his own body on the tree, and still kept his divinity so that his suffering might be vast enough to expiate the guilt of all who should believe in him. Here is the God who, having finished his atoning work and triumphed over death, passed into the heavens, where he ever liveth to make intercession for us. Here is the God who veiled and unveiled all Godhood in flesh, saying, "I and my Father are one." This God is the God of salvation, able to save unto the uttermost all who will come unto him; and—blessed be his name—this God is our God forever and ever!

II. The song of Salem is only for those who stay their hearts on the living God. The voice of the singer is attuned by faith, the faith that antidotes all spiritual maladies.

1. One of these maladies is doubt; and doubt can never be expelled until one's soul is hid in the round-tower of infinite love, that is, "hid with Christ in God." For those who, in the trenches of the Holy War, are ever exposed to the corrosive gases of doubt, there is no protecting mask but faith. It is the "stayed" heart that says, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

2. Another of our prevalent maladies is fear; fear of tomorrow, fear of the arrow that flieth at noonday and of the pestilence that walketh in darkness, fear of death and judgment. But if the living God be for us, who shall be against us? "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life of whom shall I be afraid?" "What time I am afraid I will trust in thee!" One whose heart is stayed on God, being in the path of duty, should be—must be—immune to fear; for here is the promise, "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." A man is immortal till his work is done; that is, when he is at work for God.

3. The third of our maladies is worry; which is the antithesis of faith. One who truly believes in the divine watch-care is proof

against "anxious thought." He can neither own trouble nor borrow it, because he is assured that "all things work together for good to them that love God."

These are sifting times; when men's hearts are likely to misgive them and their religion is weighed in the balance. It is no uncommon thing to hear a professing Christian say, in view of passing events, "My faith trembles," or "My faith fails me." This means simply that it was a paltry faith, an easy-going faith for summer days, a faith that never was securely stayed on God.

It all comes to this: Do I really believe in God? In December, 1862, just before the Emancipation Proclamation, a great meeting was held by the colored people to hear Frederick Douglass, their most distinguished advocate. His subject was "The Sorrows of Slavery;" and it was not strange, under the circumstances, that he struck a minor note. He drew a picture as dark as midnight, without a gleam of hope. "My soul," he cried, "is cast down within me!" A voice in the audience was heard calling, "Frederick! Frederick! Is God dead?" It was the voice of Sojourner Truth, a worn-out slave woman, whose faith in the ultimate dawn of freedom had never failed her.

III. This is the answer of all true believers not only to the challenge from without, but to the inward moan of despondency: "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God! For I shall yet praise him who is the health of my countenance and my God."

Oh, that our minds were more and more stayed on the living God! The trouble is that we do not half believe in him. We are not at all sure that he can manage the affairs of the world without us. We are like Phoebeus, who aspired to drive the chariot of the sun. Do you remember what happened? He took his seat and was scarcely under way before he found himself colliding with stars and comets, until presently a thunderbolt struck him. It is the part of wisdom, for people like us, whose breath is in their nostrils, to refrain from criticizing the divine administration. I imagine that if the ears of our understanding were opened we should hear the Almighty saying, "Be still, and know that I am God."

In any case there is a voice, loving but loud enough to be heard above the confused sound of battle, "Come, my people, enter into my chamber and hide yourselves for a little moment until the indignation be overpast." That is the divine call for these troubled days: Come, my people; hide yourself in the round tower; shut to your doors, not only against the conflict of arms, but against the clamor of the censorious; against the logomachy of worldly wisdom, against the impious challenge of unbelief; hide yourselves for a season, for a little moment, until the indignation be overpast!

So comes, at length, the great bequest: "Peace I leave with you." In his last will and testament our Saviour left us this, beyond all earthly wealth: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled; neither let it be afraid."

THE TEMPLE OF THE HOLY GHOST

REV. JOHN BALCOM SHAW, D. D.

Text: "What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19-20.

In the old Testament the temple was the central, commanding edifice of the nation, a very beautiful and worthy building, but only a building, wood, stone, and metal merely, in harmonious and striking combination. In the gospels the material temple is in evidence, but another temple emerges. It is Christ who points it out and signalizes it. That temple is his Theanthropic Body: "I will destroy this temple and build it again in three days," was his reference to it. In the epistles, a third temple appears. It is the person of man. I say "person," whereas many might expect me to say body. Here the human body is pronounced a temple. But back in the third chapter of this same epistle the entire being of man is so characterized. "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you." 1 Cor. 3:16. So also in 2 Cor. 6:16, "For ye are the temple of the living God."

Because of this, calling attention to it and emphasizing it, Paul, with whom it seems to be a favorite and fond thought, makes three appeals to Christians:

(1) To guard the body against all fleshly, carnal defilement. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

(2) To seek for it separation from the world. Not to regard the body as of the earth earthy, but a sacred, superior organism, which God's spirit tenants, and to treat it as such. "Wherefore, come ye out from among them and be ye separate and touch not the unclean thing and I will receive you." Don't prostitute the body, or any part of the body, in other words, to sordid or sensual uses.

(3) To regard our whole being as belonging to God on the ground of its redemption, Christ having purchased us on his Father's behalf and we therefore belonging to God and to be made the instrument of his honor and praise. "What, know ye not that ye are the temple of the Holy Ghost which is in you, and ye are not your own. For ye are bought with a price. Therefore glorify God in your body and your spirit, which are his."

In the first instance, we are a temple to be kept clean; in the second, a temple to be consecrated to God; in the third instance, a temple in which God is to be exalted and honored. There God meets and holds converse with the soul. Therein dwells the Spirit of God. The shekinah fills it as it did the ancient temple. God draws near to its shrine, and there we may meet God and enter into the secret of his presence as did the High Priest in the Holy of Holies of the ancient temple. In other words, this being of ours God expects ever to resound with true and acceptable worship toward him. Worship is the sole purpose of any temple. In what does such worship consist?

(a) In sacrifice, first of all. The whole worship of Israel's temple was built around the brazen altar. It was the sacrifice there which emboldened Israel's priest to enter the Holy of Holies. And the mercy seat with its offer of pardon and its arching angel wings promising protection of Jehovah, got its significance alone from the smoking altar hard by. Likewise, sacrifice is the initial and conditional element of the soul's worship of Almighty God. The sacrifice of praise; the sacrifice of confession; the sacrifice of consecration. Unless all three of these take place within our being, in its secretmost place, with the full and sincere purpose of our being behind them and entering into them, we can never glorify God in our body and spirit which are his. Ask yourself, then my brother, if you meet that demand which God lays upon you. Is there any unconfessed sin in your life—an altar cold and unsmoking within, the outward form of repentance, but not the inner experience of it? Must God say to you what Isaac said to his father? "Behold the fire and wood; but where is the lamb for a sacrifice?" Nay, never let God have to say that to you, my friend. Don't think of going to bed at night, or leaving your bed in the morning and betaking yourself out into the world again without seeing that the incense is rising from off the inner altar of your being. Indeed, let there never be a moment of any day when the altar is not smoking with the sacrifice of penitence. And what of the sacrifice of praise—is that also continually burning there? It will be if you will but keep your mind dwelling upon God's goodness, or meditating upon his greatness, or reverting to his kindness. This was an old saint's definition of meditation: "The soul's soliloquy with God present."

I have before called your attention to the etymology of the word contemplation—con and templum, or temple rearing. Meditation is a lost art with the great majority. If we would relax, review, reflect more, the incense of praise would always fill this whole being of ours like a soft and luminous cloud.

And what of the sacrifice of consecration? Let one contemplate one's creation and all it means to him—his lineage and heritage, his endowments and advantages, his home and country, and out of a sense of profound obligation to his Creator, he will be drawn irresistibly to the altar. The providences of God when reviewed increase that pull, while the cross of Christ, which has brought us redemption, emancipation, will make such an appeal to one's soul, and all that follows in the train of salvation that he cannot keep from lifting his being—body, soul and spirit—up upon the altar in glad and unwithholding surrender and dedication. Because God made us we belong to him. Much more because he has preserved us. And triply are we his because he purchased us with the blood of his son. Three lambs for sacrifice and all of them should be smoking on that inner altar. How soulful the language of that ancient prayer for thanksgiving: "We bless thee for our creation, preservation, and all the blessings of this life, but above all, for thine inestimable

love in the redemption of the world, by our Lord Jesus Christ, for the means of grace, and for the hope of glory." How much, fellow-shriner, are you bringing this inner altar of your temple into service?

(b) Something more than an altar there was in the ancient temple, and there is something more than that in this human sanctuary of ours. The mercy seat is there. And to what use is that to be put? It invites us to communion and prayer. It offers access to God, and personal fellowship with God. A consciousness of God, therefore, we are to maintain within these beings of ours. Take the Presence always about with us. Be all the while in unbroken converse with God. That does not mean that we are to do all the talking ourselves either. Some of it, of course. We shall be telling him of our needs, our aches, our yearnings and fears as these occur in free and untrammelled confidence.

"Tell him about the heart-ache,
And tell him the longings, too;
Tell him the baffled purpose,
When we scarce knew what to do.
Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away a song."

And then we shall be silencing our heart and listening for him to speak, for speak he will. "I will hear what God the Lord will speak, for he will speak peace unto my soul." That is what should be going on within us all the while. What did the old monk call it—and he was right—"practicing the presence of God"—talking and listening, aspiring and being inspired, asking and receiving, taking God's hand and letting God take ours. "Did not our hearts burn within us as he talked with us by the way," shall be our reminiscence, too. How often do you feel that inner burning, my brother? You may have it, if you will, all the time. Think of a temple without a prayer, a communion table and no one to sit down at it, a shrine and no one ever kneeling before it, an organ and no one's finger ever upon its keyboard, a Holy of Holies cold and silent that is never penetrated. That is the inner being of a man who has no conscious fellowship with God. What becomes of an abandoned church? It goes to ruin. What is the end of an unused altar? God abandons it, and it becomes the resort, the abiding place of the adversary. This is how a saint has described such communion:

"A little talk with Jesus,
How it smooths the rugged road!
How it seems to help me onward,
When I faint beneath my load!
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There is naught can yield me comfort
Like a little talk with him.

"I cannot live without him,
Nor would I if I could,
He is my daily portion,
My medicine and food.
He's altogether lovely—
None can with him compare—
The Chief among ten thousand,
And the fairest of the fair."

There were other things in the temple. I call attention to only one other. It had a pulpit. Not a piece of furniture as our modern places of worship have, perhaps, but a place where the prophet stood and spoke to the people what God had given him to say. When the synagogue replaced the temple, a sacred desk was always placed in it, the forerunner and prototype of the pulpit of the modern church. And what was it that the ancient prophet said? He prophesied, spoke forth in words what God had communicated to him. That is what these inner lives of ours should be always doing—prophesying, speaking forth for God. And in three ways:

First, through influence. The unconscious emanation of our lives should commend God to men. The unstudied look, the passing remark, the spontaneous word, the casual act or incident. Alas! the shameful showing the best of us make at this point. You know the remedy. Only one—close communion with God. The outflowing of any life is ever commensurate with its infilling. If the outlet is sluggish, the inlet will be found to be low.

Second, through testimony. Influence is spontaneous; testimony studied and purposeful. Introducing him to those who know him not, defending him to those who speak ill of him; commending him to those who are not quite sure regarding him. How often, temple-keeper, do you speak a word for God? Not a hidden, sly, squinting word, but a word clear, ringing, strong? Have you given some such a testimony for him today? This past week? If not, yours is an unworthy temple.

Third, through proclamation. Presenting his worth to men, reporting his offer to men, sounding his call to men. In fine, seeking to win men to God, to get them to let God into their lives, to discover the God that is in their lives and to turn their lives into a temple that is set apart for God.

This, beloved, is the use to which God intends that we should put ourselves. If we do so, we shall glorify him in our bodies and spirits, which are his, and fulfill, also, the other exhortations he addresses to us as temples of his. We shall keep ourselves from all defilement, and be so separated from the things of Mammon and vanity as to be wholly consecrate, set apart for his service and glory.

"Build thee more stately mansions, O my soul,
As the swift seasons roll.
Let each new cycle, grander than the last,
Shut thee from heaven by a dome more vast,
Till thou thyself art free,
Leaving thine outworn shell by life's unresting
Sea."

Wisdom.

"That man wants his photographs to look as natural as possible," whispered the assistant to the proprietor of the studio.

"Then make it as handsome as you can," came the quick reply.

"But—but he's awfully ugly, and insists he doesn't want the portrait to flatter him at all."

"He won't think it flatters him," said the proprietor knowingly. "He'll only feel sure that at last someone has managed to catch him looking just right."

TO UNDERSTAND OUR TIMES

REV. JOHN F. CANNON, D. D.

Text: "And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred, and all their brethren were at their commandment." 1 Chron. 12:32.

In this chapter we have an enumeration of the forces that were mobilized from the several tribes of Israel for the purpose of enthroning David as king over all the people. Along with a statement of the number furnished by each tribe, the chronicler is apt to mention some characteristic by which they were distinguished. Two characteristics of the men of Issachar are here mentioned. First, they had understanding of the times to know what Israel ought to do. Second, they were under the leadership of two hundred of their chief men and they were all at their commandment.

I. They had understanding of the times. That insured that their action would not be ill-timed. It would be intelligent, pertinent and therefore effective. Their zeal would not be misdirected. It would be according to knowledge, and in keeping with existing facts. This suggests a general truth, namely: A knowledge of the times in which we live is necessary for an intelligent discharge of duty. Our duties are in large measure determined by the character of the times. New occasions give rise to new duties. A course of conduct entirely proper at one time may be highly improper at another. A citizen, for example, may properly pursue a course in time of peace which in time of war would be unpatriotic and even criminal. The general principle is frequently recognized in Scripture. Haggai, who prophesied in Judah when the temple was in ruins, said, "It is time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Mordecai told Esther that she had come to the throne for such a time as was then before them.

Our Lord complained that some in his generation failed to discern the times, and in consequence failed to embrace the opportunity which they offered or to meet the obligations which they imposed. He wept over Jerusalem because she knew not the time of her visitation, and went blindly on to ruin. "That, knowing the time, that now it is high time to awake out of sleep, for now is salvation nearer than when we believed." It behooves us, then, to study the times in which we live, in order that we may know what we ought to do.

II. When we lift up our eyes and look out upon the world all around us, I am sure all will agree that these are troublous times. Never since the beginning of the Christian era has there been such an exact fulfillment of our Lord's prediction, "Ye shall hear of wars and rumors of wars, for nation shall rise against nation, and kingdom against kingdom," etc. If we look to the east or to the west, to the north or to the south, we see nations in commotion. Almost all of Europe, large portions of Asia, Africa, and even of our own continent, are involved in a bloody war. As the whole world has become one neighborhood, the whole neighborhood is affected. Our own country is feel-

ing distressing throes. Among us, economic, political and social conditions are disturbed, and we are threatened by the danger of being drawn into the arena of blood. What ought Israel to do?

If the question be, what should be our national policy, it must be answered in the city of Washington. The Christian pulpit has no commission to attempt to answer that question, even if it had the qualifications. But if the question be, what ought Christian people to do—what is religious duty in view of the conditions, it is pertinent for the pulpit, and we must turn for the answer to the oracles of God.

1. First. The times in which we are living lend strong emphasis to the exhortation of the Apostle Paul, in his first letter to Timothy, "I exhort, therefore, first of all, that supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." There is a duty which is incumbent upon us at all times, but doubly so at a time like this—prayer for all in every place who are in authority and who determine the policy of nations. None are to be excepted. The hearts of kings are in the hand of the Lord. As the river of water, he turneth them whithersoever he will. But especially should we pray for those who are in authority over us.

There has rarely been a crisis in our history when those who determine our national policy were more in need of being guided by wisdom from above. This wisdom is given in answer to prayer. "If any of you lack wisdom, let him ask God, who giveth unto all liberally, and it shall be given him." From every sanctuary, from every family altar, from every Christian heart, there ought to go up a great volume of unceasing intercession to the God of nations that he would guide those who guide the ship of state, that she may steer clear of the rocks upon which others have broken.

2. Second. Notice that it is said of these men of Issachar, "The heads of them were two hundred; and all their brethren were at their commandment." That is, they were subject to their orders, ready to follow wherever the two hundred might lead. There was another element of strength and a promise of efficiency. They were not divided. They were all of one mind, because absolutely loyal, obedient to their trusted leaders.

This is a characteristic that ought to mark us, especially at a time like this. Those who are in authority over us ought to have our loyal support—our unhesitating obedience. This is not only a patriotic, but a religious duty. "The powers that be are ordained of God." Human government is of divine appointment. Therefore, says the Scripture, "Let every soul be subject to the higher powers." "Fear God; honor the king." These are twin duties. As we fear God, and because we fear him, we are to honor the king. That was originally spoken to a people whose king was a heathen. How much more may it be said to us whose rulers are men of our election.

The voice that speaks to you and me from Washington is second in authority only to the voice of God. Then let every partisan voice be hushed; let every symptom of insubordination or revolt be smothered; and let the leaders in Washington, like the leaders of Issachar, know that all their brethren are at their command.

3. Third. There are other exhortations in Scripture which have peculiar pertinence over us in times like the present. Hear this, for example, from Romans 14:19: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." And this: "If it be possible, as much lieth within you, live peaceably with all men." This is counsel not only for individuals, but for the whole people. We are confessed followers of the Prince of Peace. He pronounces one of his most precious beatitudes on the peacemaker. "Wherefore, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God." "Avenge not yourselves, but rather give place unto wrath; vengeance is mine, I will repay, saith the Lord." Peace is not to be bought at the cost of truth or righteousness or honor, but it must not be broken at the behest of passion.

4. Fourth. Let us hear another Scripture that is pertinent to the times. It comes to us through Isaiah, one of the greatest prophets, and one of the most ardent of patriots. "When thy judgments are in the earth, the inhabitants will learn righteousness." It is an altogether

superficial, short-sighted view of the war that is now scourging the nations which does not see in it the hand of divine judgment. Isaiah looked beyond the ambition and war-lust of the Assyrians for an interpretation of the evils that had befallen his people. The Scriptures warrant a like view concerning the war now desolating Europe. The people in all the belligerent countries are having their eyes opened and their consciences quickened to recognize the hand of God. From all of them, we are told that places of worship are crowded as never before. A German chaplain tells of an atheistic socialist of the reddest hue who came back from the front, wounded. He said to the chaplain: "I went to the front with a copy of Goethe's 'Faust' in my pocket. I have come back with the New Testament. Hereafter I will go to church." Need makes us pray. Is there no warning for us? Has the Lord no controversy with us and his people?

O, that the people of these United States would heed the warning that comes to us from across the sea. O, that we as a people may have the blessedness of that nation whose God is the Lord. Then may we say: "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God." "God is our refuge and strength, a very present help in trouble, therefore will not we fear though the earth be moved, and though mountains be carried into the midst of the sea. The Lord of hosts is with us. The God of Jacob is our refuge."

Running After The Arrows—Sermon to Children

Rev. Frank N. Merriam

Text: "And Jonathan's boy gathered up the arrows." 1 Sam. 20:38.

I. This boy had his work and he did it well. It was only running after the arrows, but he ran swiftly and as soon as he found the arrows brought them back to his master. Whether the arrow was shot at a tree just for practice or at a partridge or a deer for game, the boy was ready to do his part, and, of course, he was glad to serve his master Jonathan, the son of King Saul. The boy had his work to do, and he did it well.

II. But the boy did better than he knew. One day he went out with Jonathan as usual, not knowing a secret plan which Jonathan had made with his friend David. David was in great danger. He knew that the king had been angry with him and that he was not to blame. He told Jonathan that he thought his life was in danger, and that he would have to run away.

So, Jonathan, like the true friend he was, proposed a secret plan. David was to hide behind a certain rock in the field at a certain time, and Jonathan, having found out how his father, the king, felt, would come out that way, as if he were going hunting with his bow and arrows. "I will shoot three arrows," said Jonathan, "as though I shot at a mark. And I will send the boy saying, 'Go, find the arrows.' If I say unto the boy, 'See, the arrows are on this side of you,' then come back home. But if

I say to the boy, 'See, the arrows are beyond thee,' then go, run for your life."

So when the day came, David hid himself in the field and Jonathan went out hunting with his attendant. And when he came within calling distance of the rock where David was, he said to the boy, "Run, find now the arrows which I shoot." And as the boy ran, he shot an arrow beyond him. David could not see, but he listened breathlessly and pretty soon he heard Jonathan's clear, strong voice, "Is not the arrow beyond thee?" And then Jonathan called again, "Hurry up, be quick," and when the boy came, Jonathan sent him with the bow and arrows back into the city. Then Jonathan and David had a good talk together before their long separation.

"But the boy knew not anything; only Jonathan and David knew." It is always so. The boy did better than he knew, and we all never can tell how much good we do by simply doing our duty.

One evening, coming out of a church in a strange city, I wanted to hurry to the depot but hesitated, not knowing the right way. A boy scout stepped up and offered to go with me. I expressed surprise as well as pleasure, but he said, "This is my business." Yes, only his "business," but he didn't know how much he helped me. "Only Jonathan and David knew;" it is always so. And, of course, God knew. We always do better than we ourselves know, when we do our duty.

made in the image and likeness of God himself.

3. That being true, your life is a very precious thing in the eyes of God, and it ought to be a very precious possession to you.

The Scandinavians have emphasized the momentous importance of life by a most interesting allegory. They represent life as a tree. Its roots are deep down in the soil of mystery; its trunk reaches above the clouds; its branches spread out over the globe. At the foot of this tree of life sits the past, the present and the future, watering its roots. Its branches spread out over all lands and through all time. Every leaf of the tree is a biography, every fiber a word, a thought, a deed. The rustle of its leaves and boughs is the noise of human existence and the history of nations.

Does not this remarkable allegory impress upon us the wide reach and sweep, the great influence of a human life? No man liveth to himself. He touches generations yet unborn. He helps or he hinders a thousand, yes, ten thousand other lives, who, in turn, carry blessings or curses to unknown millions of souls in a far distant future.

4. Now there is one other very weighty motive that should enter into our estimate of the value of a human life, viz., the thought that we have been redeemed at infinite cost by the blood of God's divine Son, our Saviour. Therefore, we are not our own, as Paul has taught us: "Ye are not your own, for ye are bought with a price; therefore glorify God with your body, and your spirit, which are God's."

The strenuous and beautiful life of Mary Lyon, founder of Mount Holyoke Seminary, illustrates this. She recognized God's title to her talents, time, opportunities. In her last address to her pupils she said: "There is nothing in the universe that I am afraid of but that I shall not know and do all my duty." These words have been inscribed on one side of the marble monument which stands over her grave.

"In her religious motives," said Dr. Edward Hitchcock in his biography of Miss Lyon, "we shall find the secret and the powerful spring of all the efforts of her life." Christian disinterestedness, entireness of consecration to God, a bright example of missionary devotedness and missionary labor—these are expressions used by Dr. Hitchcock to characterize this select and noble specimen of American Christian womanhood. He says: "I have never met with the individual who seemed to me more ready to sacrifice even life in a good cause than she was, and had that sacrifice been necessary for securing the establishment of her favorite seminary, cheerfully and without a moment's hesitation, do I believe, she would have laid down her life."

Therefore, young people, you ought to consult God at every step. You ought to say: "If the Lord will, we shall live and do this or that." He should be your pilot over the seas of life. You will be right, safe, happy and useful in proportion as you follow his guidance through the untrodden paths of the future as the Israelites followed the cloud-pillar by day and the fire-pillar by night through the Arabian wilderness. He has created and redeemed you and is

therefore entitled to your love, your loyalty, your service forever. This is the wisest possible answer to the question: "What shall I do with my life?"

As to finding God's plan for your own individual lives you can not get better advice than was given by Miss Lyon to the students of Mount Holyoke Seminary: "Take all the circumstances and weigh them candidly, taking the Bible for your guide, and asking God to enlighten your mind. If you sincerely and patiently wait on him, light will eventually dawn on your path. It may at first be a faint glimmer, and you may see but one step where you can place your foot, but take that and another will be discovered, and if you can see one step at a time it is all you ought to ask."—John Y. Ewart, D. D.

History Repeats.—Two men were once talking over their respective sons' careers at college, and one remarked: "Well, I sometimes feel like saying as did Aaron in the wilderness, I cast in the gold and there came out this calf."—Christian Register.

* * * *

No Brigand.—Congressman Hull, of Iowa, sent free seeds to a constituent in a franked envelop, on the corner of which were the usual words, "Penalty for private use, \$300." A few days later he received a letter which read:

"I don't know what to do about those garden-seeds you sent me. I notice it is \$300 fine for private use. I don't want to use them for the public. I want to plant them in my private garden. I can't afford to pay \$300 for the privilege. Won't you see if you can't fix it so I can use them privately? I am a law-abiding citizen, and do not want to commit any crime."—Christian Register.

* * * *

Those "Good Old Days."

I was looking through the record book of the Board of Trustees of Wesley Methodist Episcopal Church, Dover, Delaware, and came upon this item, under date of March 9, 1808:

"The trustees met pursuant to appointment. Present, Brother Bassett, Benoit Harris, Jonathan McNutt, Joseph Robinson and Joseph Harper. The following resolution was unanimously adopted: That each of the trustees of Wesley Church purchase or procure a chair to place within the altar, and that at times when public worship is performed, said trustees shall take their seats within the same, for the express purpose of keeping order during public worship, and encouraging and regulating as far as possible the singing in said church and that all the members of said church, both male and female, refrain from chewing tobacco and snuff in said church in the time of public worship."

This I suppose, is a sample of the "good old times" of which some people love to talk.—Bishop Berry.

A Funny Bone.

"Father," said the little daughter, "I feel it in my bones that you are going to buy me a new hat for Children's Day."

"Which bone, darling?"

"I'm not sure, but I think it's my wishbone."

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

According to a Pennsylvania penitentiary warden the classes having the smallest number of representatives in the prison are the ministers and the mechanics, which fact reminds us that religion and labor are wholesome, and to belittle them is peril and folly.—The Presbyterian.

Principal George Adam Smith of Oberlin University has been knighted by King George.

Shortly after the present European war broke out, Senator Frank J. Cannon said privately that President Joseph F. Smith and his crafty counselors would surely make capital for polygamy out of this frightful distress of the nations. And now the cable dispatches from England report that in England a host of ghoulis Mormon missionaries are creeping into the confidence of women whom the war has bereaved of husbands and sweethearts fallen on the field of battle. Words are being whispered into ears prepared to listen about the terrible disproportion of unmarried women that will be left in England, when the war is done, without hope of ever knowing the joys of home and motherhood. There is added, we doubt not, some hint of a region in far western America where religious sanction can be had for marrying lone women to men already married—so that the scarcity of prospective husbands won't matter so much.—The Continent.

The Second Annual Conference of the China Inland Mission will be held at Niagara-on-the-Lake, Ontario, June 20-25, 1916.

As a result of the action of the recent annual conference urging organizations to cease holding dinners and banquets in hotels where liquors are sold, the M. E. Social Union of Philadelphia, held its March banquet in the basement of a church instead of in a prominent Broad street hotel.

What is claimed to be the first orthodox rabbinical college in the United States was opened in New York recently. Its purpose is to educate rabbis who will be able to deliver sermons in English and appeal to the younger generation of Jews.

Nearly one-twelfth of all the Baptists in the world are found in Texas. Thirteen per cent of the money contributed by Baptists of the United States for missions and education is given by Texan Baptists.—Watchman-Examiner.

The Bureau of Naturalization of the U. S. Department of Labor appeals to the churches of the country to set aside July 2 as "Citizenship Day for the purpose of instilling American ideals and patriotism in the minds of our foreign residents."

The Federal Council of Churches announce a conference of Christian Co-operation of Organizations doing Inter-Church Work, to be held in Atlantic City, N. J., June 2-5. Last April, representatives of Young Men's and Young Women's Christian Associations, the International Sunday School Association, the Laymen's Missionary Movement, Missionary Education Movement, the various Brotherhoods and Young People's Movements and the Home Missions Council gathered at Atlantic City at the call of a special committee of the Federal Council of Churches of Christ in America. As a result of this conference a new commission representing all these interests was formed and is known as the Commission on Federated Movements. Mr. Fred B. Smith is the chairman of this commission, Rev. Roy B. Guild

is executive secretary and James A. Whitmore, field secretary.

The World's Work states that New York City is now the world's largest city. Exclusive of suburbs, London has a population of four and one-half millions, while New York has a population of five and one-half millions, or to be exact, 5,585,772. There are more people in New York City by three hundred thousand than in the whole Dominion of Canada. It has a larger population than Colorado, Wyoming, South Dakota, Nebraska, Kansas, New Mexico, Arizona, Utah, and one-half of Texas combined. There are as many telephones there as in the whole of Great Britain and Ireland, or more than in Austria, Hungary, Belgium, Norway, Denmark, Italy and the Netherlands combined. There are single office buildings in New York City that have more telephones than the whole kingdom of Greece or Bulgaria. Its taxable property exceeds that of Chicago, Philadelphia, Boston and St. Louis combined. All but one of the great eastern railroads have freight terminals at this point. The New York Central paid \$180,000,000 for its new terminal, a sum large enough to reconstruct its line from New York to Chicago. The Pennsylvania paid \$150,000,000 for its terminal in that city. It contains more Irishmen than any city in Ireland, and it is the largest German city excepting Berlin, and the largest Italian city except Naples. It now shelters more Jews than were ever assembled before in one place, since the beginning of time. At the period of its greatest prosperity, Jerusalem contained about 600,000 Jews, while New York has about 1,000,000. In this great city one man in every five is a Jew, and in Manhattan proper, one man in every four is a Jew. One-tenth of all the Jews in the world are in New York City. The 6,000 girls in Washington Irving high school, the largest in the world, are almost exclusively Jews, while one-third of the students in Columbia University are Jews.

A Training School for Sunday School workers, the first institute of the kind in Japan, has been started in Tokyo. One yen (fifty cents), is charged for a term of fifteen weeks, and 140 students are already enrolled. The full course covers two years, and graduation from the school requires the completion of ten courses, an average of 80 per cent in attendance and 70 per cent in class work.

St. Luke's Methodist Episcopal Church, Long Branch, N. J., has had an illuminated cross placed upon the church spire. On the previous Sunday evening, the cross was set up back of the pulpit in the church, while the pastor, Rev. Fred B. Harris, conducted a dedicatory service.

Processional—Senior Choir, "When I Survey the Wondrous Cross."

Prayer—Pastor.

Processional—Junior Choir, "Into the Woods My Master Went."

Scripture—Hark's account of the Crucifixion.

Anthem—Senior Choir, "There's a Green Hill Far Away."

Anthem—Junior Choir, "Cross of Jesus."

Reading—"A Vision of the Cross."

Hymn—"In the Cross of Christ I Glory."

Reading—"The Cross Still Stands."

Address—"A Hymn of the Cross," pastor and senior choir.

Male Quartet—"The Cross of Calvary."

Dedication—Pastor.

Recessional—"Crown Him with Many Crowns."

During the service the church lights were turned off, the cross being left to illuminate the church. In its position crowning the spire, the illuminated cross will be visible far out to sea. It is a memorial to a Captain Sherman, a pioneer in the church and the city.

Church Growth.

The following was an editorial in a Seattle daily. It is a fine tribute to the ministry of today:

"Whatever may be said of the general growth of spiritual feeling and of religious interest in the minds of men, Christianity is showing figures of progress in the number of church members and ordained clergymen.

"In the number of theological students the United States shows an increase of 100 per cent over the number thirty years ago. In Germany the number has fallen one-half in this generation, and in England there has been no increase in thirty years.

"Since 1880 the number of clergymen in the United States has increased from 64,698 to 132,988. In 1880 there were 5,242 theological students in this country; today there are nearly 12,000. From 1890 to 1906 church membership increased from 20,500,000 to 33,000,000, a gain of about 60 per cent. While the population of the United States trebled in fifty years, the value of church property increased sixfold.

"Notwithstanding the small financial returns from pulpit service, the number of clergymen has increased at a greater rate than the number of physicians or lawyers. Today there are said to be 157,956 physicians in active practice, 121,149 lawyers and 132,988 clergymen.

"The showing indicates that religious workers are not influenced by financial rewards; that, measured by membership rolls, the churches are growing faster than the population; that the value of church property is growing faster than the wealth of the people. Certainly an encouraging showing of spiritual growth in a country that is said to be given over so largely to dollar chasing."

The episcopal address just given before the Methodist General Conference at Saratoga, states that the membership of the Methodist Episcopal Church has increased between 300,000 and 400,000 every four years for more than half a century.

SOCIAL.

Liquor Advertising Must Go.

The New York Tribune, after having excluded patent medicine advertising for some time, has announced that after April 1 it will publish no alcoholic liquor advertisement. It says editorially:

"As a matter of business policy we recognize the fact—emphasized more forcibly as each year passes—that indulgence in alcohol is incompatible with efficiency in any field of effort. In industry, trade and transportation, as well as in artistic and professional pursuits, the man who uses alcohol habitually imposes on himself a serious disability.

"When alcohol is mixed with business it is alcohol which profits, not business. It is our conviction also that when alcohol is mixed with advertising it is alcohol which benefits, not advertising.

"The Tribune is setting new standards of quality. It intends to keep its advertising columns select and unimpeachable. It wants to eliminate from them all traces of evil or even suspicious association. We feel that liquor advertisements will not help to attract to us either the readers or the advertisers whose patronage we especially desire. We have therefore decided to drop liquor advertisements altogether."

The New York Evening Post tells of a Belgian who came to Pittsburgh two years ago. He makes this comparison between Belgium and Pittsburgh:

"In Belgium I had my little home in the country, surrounded by green fields and everything was pleasant. In Belgium my children respected their parents, kissed the hands of my wife and myself, and addressed us as 'Father' and 'Mother.' I had my friends. We had our fete days, and life was pleasant. In this country I receive three times the wage. I live in a dark flat in the dirty city of Pittsburgh. My children treat me with contempt; they call my wife 'Mom' and me 'Pop.' I have my friends, but I must meet them in saloons reeking of beer and liquors; my sole amusement is limited to moving pictures; I have none of the pleasures of life; therefore I will go back to Belgium."

There are suggestions of some desirable improvements in American life, but, nevertheless, recalling recent statements and photographs of Belgium, one may think he would do well to endure Pittsburgh a little while longer. Why not compromise on a American country town? Though one must admit that the "American child" is found in the country as well as the city.

East Youngstown, O., is the town where a few weeks ago thousands of men went mad with a lust to murder, destroy, and burn. Reasons are now coming in. The town has a population of 9,700. It has nineteen saloons. It has no church, neither Roman Catholic, nor Protestant. It has no night schools. It has no kindergartens. It has a school enrollment out of its ten thousand of 1,102. Nine of these are in the high school. Twenty of these are in the eighth grade. The superintendent of education is reported as saying that "the board of education has refused a dollar for teaching foreigners." However, it has been proved that a foreigner is as skillful with a blazing torch as any. Out of its ten thousand East Youngstown has 462 registered voters. About half of these vote. The Youngstown Chamber of Commerce has decided to look into the matter. Blazing blocks of valuable property attracted their attention to the place a few nights ago. The Young Men's Christian Association is now interested, too. We have not heard what the home mission boards of the Protestant churches are thinking about, it nor why they did not discover it. East Youngstown is located in the United States.—Northwestern Christian Advocate.

Before the riot in East Youngstown could be successfully staged it was evidently necessary that the element of liquor should be enlisted as the essential factor of contribution to a frenzy that remained unsober and unsubdued long enough to inflict a material loss of close to two millions of dollars, to say nothing of the toll of life and human suffering that followed in the wake of its reign of crime and terror. Mob psychology is not sufficient to account for it; saloon psychology must be taken into account. As Mahoning county figures up its bill of costs incurred by this unhappy episode and proceeds to add nearly \$2,000,000 to its tax assessment, how thankful it must be that it followed the advertised advice so generously given it last November, "Avoid high taxes and vote 'No' on Prohibition!"—Bishop Du Moulin, in The Living Church.

One of the complaints lodged against the temperance movement is that it destroys "legitimate business." The brewer and distiller and the saloonkeeper have large sums of money invested in property that they claim to be worthless when liquor is driven out. We are not destroying or confiscating business, but forcing men to convert their business.

In the city of Knoxville, Tenn., the brewery was changed into an ice factory and has been doing a profitable business. In Missouri a wine establishment recently changed its entire output into grape juice, and I infer that it was good business that led the owner to convert his output, for it was not compulsory. In Wheeling, W. Va., the Reymann Brewing Company was converted into a packing plant and began to employ 225 men to operate it, whereas the brewery used only seventy-five men. In the same city the Front cafe, that rented for \$250 a month, now rents for \$300 a month for a confectionery. There is a big brewery in St. Louis that has already begun to convert its business into a malt nutritine for the drug trade. In Golden, Colo., a brewing company will continue to operate with different machinery and its output for this year will be malted milk instead of malted beer.—The Continent.

An indisputable milestone of advance in the political life of America is the fact that men ambitious for high office think it an asset to be known as opposed to the saloon. Among the candidates for Presidential nomination, Senator Cummins, of Iowa, and Governor Brumbaugh, of Pennsylvania, both say the saloon must go. Both prefer the saloon as a foe rather than an ally.

Edwin F. Bowers, in the American Magazine, says: The most sinister thing about beer is its apparent harmlessness. But the Bremen Anti-Alcohol Congress, a conclave of many of the most famous physicians of Europe, decided that beer makes a man slow-witted and abolishes his judgment. While wine or brandy can make a man crazy, beer tends to make him stupid.

An army pamphlet circulated among the German soldiers warns against the use of beer, with the conclusion that "beer is not the harmless drink it is supposed to be."

The contention that beer is a "hot weather drink" has also become a broken reed. Dr. Alfred Plehn, a famous tropical hygienist, says that beer is especially suited in a hot climate to excite disturbances in the stomach and other digestive organs.

Lillian Russell recently wrote in the Cincinnati Enquirer that the "saddest sight in the world is to see clever women, talented and brilliant, who are capable of doing things, so far forget God's mission that they drink too much for sociability or perhaps to allay some imaginary fear or trouble. Every one is better off without alcoholic drink of any kind. It is absolutely unnecessary to the existence of a soul. Remember no brain has yet been created to withstand the effects of alcohol."

She advises womankind to abstain from drink and declares drink spoils beauty and paralyzes facial muscles.

Professor Irving Fisher, of Yale, says: "In studying the conditions of health and efficiency during the last ten years, I have had occasion to examine the conflicting ideas about alcohol. I began the study quite willing to be convinced that alcoholic beverages had some virtues. But I have ended in the conviction that they have none."

GENERAL.

What are the results of the late Latin-American Mission Congress at Panama?

To be perfectly fair one must not ask that question until he has looked to see what sort of results were sought. The promotion committees did not expect to change outright any particular thing that men were doing, but they did wish to change and amplify the terms in which men were thinking. Protestant Christians in the United States have not been quite convinced that Mexico, Central America, South America, the Philippines and other regions where the Roman Catholic Church prevails, are proper fields for a fraternal and unbiased foreign mission enterprise.

Protestant missionaries laboring in those countries have not had from the churches at home the same cordial backing given to workers in China, India, Japan and Africa. Native South American leaders have suspected the missions of North American churches as being a disguised phase of that political aggression which they are always uneasily looking for from the Anglo-Saxon north.

The Panama conference has certainly helped South Americans to see that the spirit in which Protestant missions come to them is not a spirit of patronage and disparagement as they have imagined, and therefore cannot conceal aggressive or subversive purposes.

Lamentable lacks were exposed of all salutary social influences and moral motive force among millions who have never had anything like a fair chance for decent living. And on top of that was shown an absolute dearth of religious sentiment and idealism among hosts of those whose worldly opportunities are ample but whose divorce from spiritualizing influences is nevertheless complete.

The Roman Catholic Church has self-evidently not come up to the level of even its own avowed ideals in Latin America. It has terribly missed all impartation of moral intensity to the multitudes.

What Protestant missionaries can do by example and the provocation of good works to force Romanism up to some sincere effort in the interest of popular welfare, would alone advise filling South America with them even if there were no prospect at all of developing Protestantism there as an institution.

Protestantism's paramount hope of appealing to these liberty-loving peoples lies in its teaching that each living man on earth, by immediate right of his own soul, has direct access, through the Spirit of grace and the mediation of Christ himself, to the presence of his Heavenly Father. And no priest can hinder.

To teach that immeasurably significant faith among nations which have never heard it yet from their priests, is an unsurpassed obligation of the Protestants of North America.—The Continent.

A Few Bird Menus.

One thousand one hundred and eighty-six rose slugs, 75 to over 100 potato beetles, 1,500 mixed weed seeds, 5,000 weed seeds, 10,000 seeds of pig-weed, are a few menus for a meal of a bobwhite. Professor Aughey found that twenty-nine of these birds had eaten 539 locusts, an average of twenty-five per bird per meal. Dr. Judd estimates that the bobwhites of Virginia and North Carolina consume 1,341 tons of weed seed annually. As a weed-seed destroyer, the mourning dove is in the same class, one of these birds having a record of 9,200 seeds for a single meal. Hairy caterpillars are the special delicacy of cuckoos and orioles, one cuckoo having been found to have gorged himself with 250 fall web-worms. Even the tiny chickadee has a record as a gourmand for insect food. Four of these birds were found to have eaten 105 canker-worm moths. A careful count showed that twenty of these moths contained 3,703 eggs. The average per moth was 185, which would give the total of 19,425 eggs for the 105 moths eaten. Three of these birds had eaten a large number of eggs in addition. It has been estimated that a single chickadee will destroy 133,750 eggs of the cankerworm moth during the twenty-five day season when the moths are active.—The Christian Herald.

It is safe to say that not one person out of one hundred in South America would ever have seen a Bible but for the Protestant missionary movement. The priests themselves are ignorant of it. A few ecclesiastics, like the one Roman Catholic cardinal in South America, who was formerly an archbishop in Brazil, have written approvingly of the circulation of the Bible in Portuguese, but nothing has been done by the church to promote the circulation in Spanish, which is the language of two-thirds of South America. The circulation of the Bible in South America is still dependent upon the Bible societies and the Protestant missionaries. If it were not for them, the people of South America would today be without the Bible. Is it wrong to give it to them? Must we not justify a movement without which forty million people would be ignorant of the Bible?—Robert E. Speer.

"The Little Commonwealth," Dorset, England, is a self-governing home where are gathered some fifty boys and girls chosen from the hardest cases in the police courts of the cities. There were frequent meetings of the citizens of the commonwealth to discuss matters of management, which on certain evenings were in the form of a judicial court. The Sunday School Chronicle says: "At the judicial court it was found that a girl made a better judge than a boy. As a rule, the girl made the decisions of the court have some relation to the effect which they would have upon the offender, while a boy paid no regard to this side of the question. ***"

"It has been proved beyond doubt that the presence of boys and girls in the same house has stimulated both to higher ideals and to greater effort towards achieving those ideals."

Prof. Robert Graham told his students that the school of experience was the greatest school in the world. "It possessed, however," he said, "two serious objections. First, the tuition was too high, and second, the sessions were too long." Doubtless experience is the most costly of all methods of instruction. It is certain, however, that it is the school of last resort. The man who will not learn by experience can never be taught in any other way. On the other hand, the man who is really willing to profit to the fullest from his experiences, however bitter they

may be, will always find that the lessons learned have not been purchased at too high a price.—Christian Evangelist.

In the summer conferences of the Y. W. C. A. in China, the American Eight Weeks Club idea caught fire. Scores of girls pledged themselves to take up this work in their own villages:

Teaching children not to use bad language, to wash their faces and comb their hair, to sing and play games; helping neighbors to clean their houses; teaching mothers how to care for their babies; using influence against cigarette smoking and wine drinking; teaching families to sleep with open windows.—The World Outlook.

Standing by the cash-box of a pay-enter car was a new conductor. Near him was an experienced conductor there to teach him the business. A number of passengers had just gotten on and the new conductor was very busy seeing that all of the fares were being dropped into the box; so busy that he forgot to signal the motorman to go ahead. Presently the older conductor called to him, "Don't forget to keep the car going!" But he was so busy collecting those fares that he didn't hear and the call had to be repeated, when he excitedly looked up and signaled the motorman to proceed.

We are afraid there are churches which are repeating the mistake of the apprentice conductor. They are so busy looking after the business interests of the church that they have forgotten its great mission; so busy collecting money, so absorbed in filling their pews with large congregations, so taken up with their social affairs, that they have forgotten that the aim of the church is to carry people to the presence of God.—Herald and Presbyterian.

"Which will you take?" says the confident critic, "Geology or the Bible? Astronomy or Calvary? Evolution or God? Which will you take, God absolute or God personal? A God of love without power or a God of power without love? Which will you take, a Christ divine or a Christ purely human? The Jesus of John or the Jesus of Mark? Which will you follow as your religious guide, the Paul of Thessalonians or the Paul of Colossians? Here are the two horns of the dilemma. It is a question of either one or the other. They are mutually exclusive. If you neglect one, you take the other. If you exclude the old, you follow the new." And my reply in all frankness is: "Which will I take? Neither, if you please. I take geology and the Bible. I take astronomy and Calvary. I take evolution and my Heavenly Father. I take comparative religion and my own precious faith in Jesus Christ. I take criticism and the Bible. I take God absolute and God personal. I take God in the glorious union of power and love. I take Christ human and divine, divine because he was so human, the more truly human because he was so divine. I take both the Jesus of Mark and the Jesus of John, though they stand

seemingly at opposite poles. I protest that I am not shut up to one of the two horns of a dilemma. I want, and am determined to have, all truth there is in both. For none of these apparent antitheses are real contradictions. They are, it may be, like the Himalayas and the Andes, separated by leagues and leagues of sea. I may not see how to bring them together that they may clasp hands in mutual recognition and harmony. But this much I do know: that, though the peaks are out of sight of each other, their bases join at the bottom of the sea. It is not a case of choosing between the Andes and the Himalayas; it is a question only of being so enlarged in heart that one shall be able to comprehend them both."—Frank Newhall White, in The Advance.

Here is a constant factor in human nature traceable in every sort of the affairs of men: **Nobody is ever aroused to any thrill of soul over things absolutely certain.**

Demonstrated things men take calmly. Nothing else is quite so certain in human thinking as pure mathematics. But can anybody imagine a group of young men in a mathematical classroom throwing up their hats in a great hurrah over cube roots, and logarithms.

All that kind of thing is too certain. It never fires any heart. But when an athletic game trembles at the dubious point of defeat or victory, students let loose the storming eagerness of their deepest selves. In missionary meeting, where the perilous uncertainties of life among the heathen are told, young fellows of the noblest type fling all that they are and hope to be into the missionary venture. Show a strong man something to risk and he'll try it.

So in all matters of faith, God knows that if men's eternal destiny is sealed, signed and delivered to them and stored away in safe-deposit, the very sureness of it causes spiritual paralysis.

On the other hand, uncertainty wakes men to mighty effort.

So God preserves for us uncertainty—along with the vitally sufficient certainties of his presence and providence to prevent a man from getting lost in the universe.—The Continent.

It has been suggested that we omit the petition for daily bread from the Lord's Prayer, for we can get our daily bread only by working for it. But the Oriental perceives that by working for his daily bread he does not create it, but simply finds it. To the Oriental organic chemistry does not take the place of God. His center of gravity is the altar and not the factory, and back of his prayer for daily bread is the momentum of ages of mystic contemplation. * * * In the name of God he casts the seed into the soil; in the name of God he thrusts the sickle into the ripe harvest; in the name of God he scatters his sheaves on the threshing floor and grinds his grain at the mill; in the name of God his wife kneads the dough, bakes the bread, and serves it to her family.—Abraham M. Rihbany in The Atlantic.

Magazine Articles of Value to Ministers

The American Magazine, May. 15 cents.
Courtesy in Business, Fred C. Kelly.
Can You Drink Beer Without Feeling It, Edwin F. Bowers, M. D.

McClure's, May. 10 cents.
The Old Way—And the New, Two Sing-Singites. Introduction by Thomas Mott Osborne.

The World Outlook, May. 15 cents.
Remodeling Society With Chisel and Plow, Maynard Owen Williams.
The World's Best Loved Flag, Evangeline Cole.
India Begins to Uplift Herself, James B. Pratt.

The Century, May. 35 cents.
The Dry Farmers of Rome, J. Russell Smith.

Woman's Home Companion, May. 15 cents.
Would You Want Your Daughter to Marry a Minister?

"Incompatibility, Your Honor," John J. Freschi.
Ladies' Home Journal, May. 15 cents.
Pulpit "Pep"—Is This What the Church Most Needs? Rev. Alvin E. Magary.

The Atlantic Monthly, May. 35 cents.
Twenty Minutes of Reality—Anonymous.
Was It Reality? Richard C. Cabot.
Bread and Salt, Abraham Mitrie Rihbany.
Woman's Mastery of the Story, George M. Stratton.

Harper's Monthly, May. 35 cents.
Who Feeds the Nation, Elizabeth Sears.
The Country Newspaper, William Allen White.
The Prodigal's Return, Richard Le Gallienne.
Death Valley and Our Future Climate, Ellsworth Huntington.

Scribner's Magazine, May. 25 cents.
Honolulu; the Melting-Pot, Katherine Fullerton Gerould.
The Garden of Weeds, John Corbin.
The Struggle for the Mediterranean, Frederic C. Howe.

The World's Work, May. 25 cents.
Invasion or Intervention (of Mexico), George Marvin.
Henry Morgenthau—Diplomat, Burton J. Hendrick.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

Rev. J. W. Meminger, pastor of the Reformed Church in Lancaster, Pa., writes:

We have been dividing our prayer meetings among the different classes of persons in the church. One evening the elders of the church were put in charge of the prayer meeting. All the elders sat on the platform, one announced the hymns, another read the Scripture lesson, the others led in prayer, or spoke on the topic of the evening.

Other evenings the entire control of the meeting was put into the hands of the deacons, or the ushers, or the members of a Bible class.

This plan has increased our attendance to over two hundred. It is the best we have ever tried.

I. THAT GOOD PART.

Luke 10:38-42.

Expository Notes.

This is a part of the long section—9:51 to 18:30—which is almost peculiar to Luke. It contains incidents on the last journey of our Lord from Galilee to Jerusalem, and is to be placed largely in Samaria and Perea. The "certain village" is, however, undoubtedly Bethany. There is a curious reticence about the synoptists concerning this family. They seem to avoid mentioning names or places as much as possible, while John—writing long after and away from Palestine—freely gives points of identification.

Concerning the attitude of these two women, Dr. J. H. Jowett, in *The Christian Herald*, says:

Many sharp, and perhaps unjustifiable, contrasts have been drawn from this scene. We are told that the two women represent two contrary types of temperament. Martha is said to be the practical type, while Mary is the dreamer.

Martha is the handy woman, ready to roll her sleeves up and cook a dinner or nurse a patient or dust a room. While Mary is poetic, sentimental, far-away, going to the noon-day prayer meeting, reading devout little books, and moving about with her eyes in heaven!

Martha likes the crowd and the bustle, and is happiest when she is perspiring in practical labor; Mary is like "a star and dwells apart." Now, I think this is an unfair delineation, and Mary is the greater sufferer in the contrast.

If this be a fair interpretation of the two women, then give me Martha to live with, for I fail to see "the good part" which wins for Mary the Master's commendation. So I reject this sharp contrast of the practical and contemplative, the busy doer and the eager dreamer, and I seek for the true explanation elsewhere.

Still worse is the contrast which has been made, by which Martha becomes the type of secular employment and Mary the type of the devout and holy calling. This interpretation makes work profane, and reserves the sphere of holiness for a separated and mystic communion. The "good part" is to get away from the common crowd and the common service. This theory drove men and women away from the ordinary toil of the field and workshop, and led them to seek sanctity in the cloisters of the monastery and convent. There is nothing more holy in lighting the candles at the altar than in lighting the lamps in the streets; nothing more sacred in distributing the bread at the communion table than in lovingly feeding our little ones at home. A priest has no more "the good part" than a peddler; nay, the peddler may be infinitely more distinguished by it than the priest.

If those who choose "the good part" are the folk who are withdrawn from the bustle and the stir of working life, I reject the interpretation. For if this were true, let me dwell with Martha, the nimble-handed helper, and not with Mary, who gives no finger to lift the crushing burden that weighs upon the weary and heavy-laden hearts of men.

No, the good part is not the gracious prerogative of a few, something apart, of which the majority have been deprived. The Lord's good part is for everybody, for the minister in his study and the workman at his bench. There is no favored aristocracy in the Lord's kingdom.

Mary had chosen "the good part" because it included Martha's. Mary both sat and served, she had partnership with her Lord and ministry for her fellows. Where have we got our assumption that Mary was always sitting and reading and moping! Where have we got our impression that the devout are the indolent, and that the prayerful are the inactive? The mystic are not the loafers; they are the most practical of their kind. The one who sits at the Master's feet does the most of the running. To be a Mary is to include a Martha too. Yes, just because Mary sat she could run!

You might frequently have said of Martha's doings: "She would do more if she did less!" She was always on the move, but her movements were not effective. If she had sat a little more with the Lord her running would have been more fruitful. In the story we see that the woman is overwrought. The Lord himself describes her as distracted and "troubled."

Mary never seemed so busy as Martha, but in her doings she was not "cumbered," not distracted, not anxious, not troubled. She moved with the strength of quietness. And so Mary's part included Martha's; she chose the good part which shall not be taken away from her.

In this we are taught that deep communion with the Lord is the secret of all effective service of men.

The busiest mother in this assembly will do amazingly well for herself if she will withdraw from the ardent demands of the domestic circle and have ten minutes with her Lord. "But I have so many things to do!" I know all about it, but you will do them better for the apparent waste. You come back to your housework or to your day's work, whatever it be, with a tremendous consciousness that you are in the presence of the Lord.

We get a truer sense of the proportion of things. When we are bustling about amid the manifold and clamant duties of the day, giving ourselves no time for thought, we are apt to lose the emphasis of things, and mountains become valleys, and valleys are lifted up to the height of mountains.

Now, quiet withdrawal from the bustling scene gives us the "quiet eye," and we see things as they are. Do not let us, therefore, regard the hour of communion as a wasted and wasteful season.

All the best workers in the kingdom find time to sit at Jesus' feet. We get our fighting power in the green pastures.

Plan for Our Meeting.

Topics for Discussion.—Quietness vs. activity. How to find time for meditation. Need of a quiet hour.

II. THE SLOW AND SWIFT GOD.

2 Peter 3:8-13.

Outline of Topic.

1. The First Problem of the Church.
2. The Present Problem of the Church.
3. The Unit of Measurement.
4. The Slow God.
5. The Swift God.

Expository Notes.

[The topic and much of the notes are taken from a sermon by the Rev. J. D. Jones, England, published in *The Record of Christian Work*.]

1. The First Problem of the Church.

The first thing that brought great perplexity to the early church was the apparent slowness of God. One of the chief articles in the faith of the early Christians was a belief in the speedy return of Christ to the world. This belief was due to a misconception of his words. But he

did not come. Persecution grew bitter. Unbelievers scoffed at their hope and faith. They said, Where is your God? What signs are there of his coming? If there were such a God, who was both loving and powerful, would he allow you to be persecuted?

2. The Present Problem of the Church.

We, today, are as puzzled as were the early Christians. People today are asking the questions of the first century—and as they did, some in sorrow and perplexity, and some in mockery and scorn.

What has the church accomplished in all these centuries? If God cares for mankind, why does he allow innocent persons to suffer such misery as has swept over Europe today? Why does not God intervene? Why does he permit his children to be slaughtered? Why does he allow wickedness to triumph? Why does he tolerate wrong and injustice and make no sign?

3. The Unit of Measurement.

The apostle's answer is that time is not the same to God as to us. The words of time have not the same meaning in eternity. We cannot apply our time-measurements to the operations of the Eternal.

We understand as little of the plans of God as the soldier in the trench does of the plan of the battle whose front embraces miles. Where we are unable to understand, we must take things on trust. If we do not understand God's ways, yet we know God himself.

4. The Slow God.

Then Peter tells these Christians two things about God. Sometimes he seems to us amazingly slow, and sometimes he is surprisingly swift.

(a) He was slow in fashioning this earth. Geologists and biologists look back across—not years but ages. The evolution and education of the human race is still far from being complete.

(b) God's revelation of himself to man has been a long and a slow process. Lawgiver and priest and prophet, psalmist and seer and the Messiah himself, each told man a little—all he could grasp at once.

(c) God has been slow in establishing his kingdom in the world. Thousands have never heard of him, and even in so-called Christian nations, his rule is nominal. He has left the spread of his kingdom to men, and they have failed.

(d) He has been slow in the execution of judgment. From the days of Noah, through the times of Herod and Nero, to the present hour, God has delayed doom and patiently waited for repentance. He has been slow in executing justice and judgment. A thousand years of ours are but one day to the Lord.

5. The Swift God.

But sometimes he is a swift God. Sometimes one day does the work of a thousand years. Look back over history.

(a) Rome saw in the Christian church a menace to the state. Emperor after emperor took up fire and sword to destroy it. But Rome, that was persecuting Christians in 311, had the cross of Christ on its banners in 312.

(b) Note the progress of the Reformation. Wyclif would reform the church, but—though he escaped martyrdom—his fellows, the Lollards, were slain; Huss and Savonarola strove for reform, but both died at the stake. All seemed useless. Then Martin Luther came, and lo! popes and emperors and Diets availed nothing against him, the people listened to him, princes embraced his cause, the Word of God was set free, and in a decade was done what centuries had failed to accomplish.

(c) England after the restoration of the Stuarts had been sinking deeper and deeper into scepticism and immorality. Then came John Wesley and George Whitefield with their out-of-door preaching, and Charles Wesley with his hymns and in a few years England was quickened into a new and living faith.

(d) In the early days of the eighteenth century Napoleon made himself practically master of Europe. And then God used the cold and snows of one winter to undo all that he accomplished. Suddenly and swiftly his empire crashed to the ground. The man who had ground Europe beneath his heel paced restlessly the shores of the tiny island in the Atlantic.

This is the lesson of history. God is not blind, nor does he sleep. He is the **swift** as well as

the **slow** God. But whether swift or slow, he will not fail till he has set justice in the earth.

Plan for Our Meeting.

Give out the five divisions of the outline to five persons as topics for a five-minute talk. Ask others for personal experiences, or for other illustrations from history.

III. A GROUP OF QUESTIONS.

Rom. 10:14, 15; Acts 8:31; John 4:35; Acts 16:29.

Expository Notes.

Through these questions there runs a connecting thread—the cry of the human soul for guidance. Into the midst of Paul's yearning over his own people, he thrusts his defense of his own divinely-given mission to the Gentiles. Isaiah and Joel had caught a glimpse of the fact that Jehovah's care embraced more than the Jewish nation—but theory is barren when not translated into concrete acts and persons. And before the practical Paul arose the difficulty of complete ignorance. The Lord might hear all who called upon him, but how was the Greek to pray to one of whom he had never heard? Did Paul remember the altar to "an unknown God," which he had seen in Athens, and decide that that was but one in the whole wide empire, and then only a vague, dim groping after they knew not what.

The treasurer of the Ethiopian queen had the Jewish Scriptures, but voiced the need of man for human guidance. The remark of Jesus to his disciples at the well of Sychar is often read as if a command, but the translators, by putting a question-mark after the sentence, show that they regard the verb as interrogative not imperative, "Do you not say—?"

The question and the following statement show that the situation is not one belonging to some distant future with which the present has no concern, but that it calls for immediate action.

Lastly, we have the trembling appeal of the Philippian jailer to Paul and Silas for help, when for the first time he felt himself in the presence of the powerful God.

Three things appear in this group of questions.

1. Everywhere man feels an unsatisfied need of something beyond himself. 2. He instinctively appeals to his fellowmen for help. 3. We have a present responsibility for a world lying in darkness.

Thoughts on the Theme.

The Human Touch.

Whenever there is a soul unsaved, God calls for the life line, and he wants you to bring it; he wants you to cast it. Where there is a soul lost, God is anxious to save; but he cannot save it without you or someone else. It is through men that God saves men. By human hands he brings his banished home. When Jesus went back to glory, he left his kingdom in the hands of men, and it has been there ever since. If your lost brother is ever found, it will be through the gospel of God's dear Son and the Spirit working through you or another. If Peter and the rest of the disciples had remained in the upper room, there would have been no Pentecost.—United Presbyterian.

An African town had a brief visit from a missionary. Though they sent repeated requests to the mission station, it was more than two years later, before another missionary could go. The whole town turned out to meet him, and he was taken to the site where they proposed to build a school. He observed in their houses pieces of wood bored with seven holes, and a peg inserted in one of them. This was their contrivance for keeping the recurrence of Sunday in remembrance.

They wished to be taught how to pray, and being asked how they did pray, they replied that they met each morning and said: "Oh, God, we beg you, we beg you: make you look we good today; make you no trouble we, or do we any bad; we beg you, we beg you, be beg you." How pathetic that these people for two years should have been keeping the Sabbath and offering their prayers to God while waiting for a Christian teaching!—Alliance Weekly.

No man is saved simply for his own sake. He is first saved, and then sent. If one will not be sent, he cannot be saved.—Edward I. Bosworth.

After being baptized a little Chinese girl was asked by her teacher, "Are you not glad for the privilege of attending a school where you can hear of the Lord Jesus?" "Are you not glad," she replied, "that you can teach about him?"

A missionary in Korea tells us that a native woman clutched her skirt and asked, "Lady, how long you know about Jesus?" "All my life," she answered. "And your mother, how long did she know?" "All her life, too." "Oh, lady! Why didn't you tell us before?"

Who Cometh Late!

The strings of camels come in single file,
Bearing their burdens o'er the desert sands;
Swiftly the boats go plying on the Nile;
The needs of men are met on every hand.
But still I wait
For the messenger of God, who cometh late.

I see the cloud of dust rise in the plain;
The measured tread of troops falls on the ear.
The soldier comes, the empire to maintain,
Bringing the pomp of war, the reign of fear;
But still I wait.
The messenger of peace, he cometh late.

They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night.
From many a mosque there comes the call to prayer;
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ, who cometh late.
—Selected.

IV. THE SECRET OF SUCCESS.

Deut. 17:18-20; Deut. 29:9; Josh. 1:7, 8; Psa. 1:2, 3; Dan. 6:4-10, 28.

Expository Notes.

In four of these references we have some advice given, certain lines of conduct suggested, the observance of which will lead to success, to prosperity.

In the last one we find a concrete example of a man, who followed this advice and came to prosperity in consequence.

The tense of the first four is future; the tense of the fifth is the past.

One passage tells what a king must do to prolong his days and his dynasty; one instructs a whole nation how they may prosper; one contains orders to a general that he may gain victory and success, one is the picture of an ideal man who prospers in every thing; and one is history of an officer of state who pursued a certain line of conduct, whose results seemed at first to be fatal but which eventually brought to him honor and prosperity.

Are these four different paths to prosperity, among which we may make our choice? Or, are these all, king and nation, the actual general and the ideal man, really to take the same road to success? See what lies at the basis of each bit of advice—this law, this covenant, the book of the law, the law of Jehovah. In each case, we find the sacred Scriptures of the Hebrew—to us, enlarged by the passing years, the Holy Bible of the Christian.

And what is to be done with it? Note the verbs—read, delight in, meditate on, keep and do, turn not away from the right nor the left. These one is to do that he may prosper, may have good success. Observance of the commands of the law of God is the secret of success. Knowledge of the Bible is both the duty and the pleasure of the Christian.

Thoughts on the Theme.

Professor Huxley says: "The Bible has been the magna charta of the poor and the oppressed. By the study of what other book could children be so much humanized?" Matthew Arnold says: "As well imagine a man with a sense of sculpture not cultivating it by the help of the remains of Greek art, and a man with a sense of poetry not cultivating it by the help of the Bible."

He who neglects the reading of the Bible is not doing the wisest thing for himself even according to the judgments of those who deny the Bible the unique and imperial place it claims for itself, and which Christians usually and joyfully yield it.

The late Maharajah of Travancore said these striking words about the Bible: "Where do the English people get their knowledge, intelligence, cleverness and power? It is their Bible that gives it to them; and now they bring it to us, translate it into our language, and say, 'Take it, read it, examine it, and see if it is not good.' Of one thing I am convinced, that, do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land."—Bible in the World.

It has been suggested that the reading and memorizing of the Book of Proverbs by the children in the parish schools of Scotland has had a great deal to do with the proverbial shrewdness and success of Scotchmen. At any rate, nothing can do more towards making the lives of young people truly successful than a constant perusal of the Book of Proverbs, which is the chief of "the Wisdom Literature" of the Old Testament.

The best defense of the Bible is its fruit. The mightiest apologetic of Christianity is missions. Fifty years ago Hiram Bingham and his wife went from Hawaii to the Gilbert islands, 5,000 miles southwest of San Francisco, then inhabited by a tribe of cannibals, "sullen, passionate, cruel and treacherous." Recently 30,000 Christian Gilbertese met to celebrate the emergence of their race from savagery to civilization. All the pastors of these people have been trained by their first missionary, and 11,000 copies of his translation of the Bible have been sold. Two thousand religious books are bought by these people annually.

SERMON TOPICS.

A Woman's Value to Society.

Women Whose Price was "far above Rubies."

Ruth the Gleaner.

Deborah the Judge.

Esther the Queen.

Mary the Mother.

Four Sunday evening sermons by Rev. R. E. Vale, pastor Second Reformed Church, Somerville, N. J.

Jesus and the Children.

Jesus and the Poor.

Jesus and the Rich.

Jesus and the Wayward.

Jesus and the Average Man.

Topics of Sunday morning sermons by Charles S. Osgood.

Wisdom From An Ancient Hymn-Book.

1. Facing Life's Combats.
Sizing Up the Enemy. Psa. 38:19.
What Can Man Do to Me? Psa. 118:6.
The Life of the Righteous Man. Psa. 1:1-3.
Led By the Light. Psa. 43:3.
 2. A Religion of Optimism and Faith.
The Danger of Discontent. Psa. 27:8.
Night and the Morning. Psa. 30:5.
The Life of Song. Psa. 118:14.
The Superior Possession. Psa. 4:7.
The Character of God.
 3. His Universal Benevolence. Psa. 145:9.
The Indignation of God. Psa. 7:11.
A God Who Forgives. Psa. 130:3f.
A Saving God. Psa. 25:4f.
- Sermon topics from Rev. H. T. Stock, pastor of Congregational Church, Elmwood, Ill.

What Social Workers Should Know About Their Own Communities, is the title of a pamphlet of over forty pages by Margaret F. Byington, published by the Charity Organization Department of the Russell Sage Foundation. This is the third edition of 10,000 each printed in five years. It has been thoroughly revised. The book contains over 500 questions upon such topics as public health, housing, child welfare, immigrants, industry, delinquents, charity, etc., with valuable explanation and suggestions on each topic. These questions can be used as the basis of a "survey," or for study of the social conditions of a town. The price of the booklet is 10 cents; it is to be obtained at 130 East 22d St., New York City.

"NOT A CENT IN THE WORLD."

We received the following letter from a preacher's widow:

"My husband died this week and left me with three children, and not a cent in the world, no home and not very good health. I don't know how I will clothe and feed my children."

We immediately credited the account against the husband and sent \$5 to relieve the present distress.

If you care to contribute you may send to The Expositor and we will forward same.

Every preacher should carry insurance, at least \$1,000. There is a minister's insurance company that furnishes insurance at cost, which puts \$1,000 insurance in reach of preachers on small salary.

ECHOES FROM THE METHODIST GENERAL CONFERENCE.

At the opening service of the twenty-seventh delegated General Conference of the Methodist Episcopal Church, held in Saratoga, Bishop Neely led the conference in repeating the Apostles' Creed in English, after which seven delegates repeated the same creed, each in his own tongue. The seven languages were Chinese, Swedish, French, German, Korean, Hindustan and Italian. There are twenty languages spoken by the delegates who come from every continent except Australia.

* * * *

There are two of the 133 Annual Conferences of the Methodist Church in Germany. These are unrepresented in Saratoga. Bishop Nuelson, who has recently returned from Europe, says: More than one-third of our preachers are in the field. Three members of the North Germany Conference, several candidates for the ministry and more than 300 of the members have been killed in battle. Many more are wounded or prisoners. In some instances nearly every official member of the local church is with the army. This annual conference met 21 months after its last session. In the South Germany Conference 23 members were in military uniforms, having been furloughed to attend the conference. Of the class ordained all but one were in uniform. There are nearly a hundred of the Methodist deaconesses serving as nurses in the military hospitals.

In Bulgaria clergymen are excused from military service. Our work in France is not in the war zone, though many of our members are in the army.

In Italy, one district superintendent, two theological professors and many pastors and members are under arms. In Russia, on the western frontier, our work has suffered the greatest disturbance, though in Petrograd it has been unmo-
lested.

* * * *

In the Episcopal Address the bishops declare themselves heartily in favor of the union of the two great branches of Episcopal Methodism, and "of such other bodies as share our common faith and experience."

The increase in the Sunday School membership in the last two quadrenniums has been one million two hundred thousand.

The bishops urge all church members, whether employers or wage-earners, to favor trade agreements, minimum-wage adjustments, profit-sharing, etc. They denounce child-labor, favoring the Keating-Owen bill in Congress. They speak of the increasing menace of divorce and recommend that the paragraph in the Discipline relating to divorce be changed from advisory to mandatory.

* * * *

There are two Grand Army veterans on the Episcopal Board, Bishops Cranston and Harris.

There is one lay delegate, Summerfield Baldwin, who was a member of the General Conference of 1872, when laymen were first admitted to membership.

There are thirty women delegates on the roll, and on the list of reserves are thirty-seven women.

One of the speakers in the Casino on Colored People's Day said of his race that the negro is religious. He added that "strangers in our meetings sometimes complained that Solomon in building his temple never made so much noise as we do. Our answer is, 'We ain't building yet, boss, we jest blasting the rock.'"

Vacant Pulpits

Following is a list of vacant pulpits which have come to our notice during the month. These are entered as they are noted in other papers and magazines, and we cannot guarantee that the entire list is accurate:

BAPTIST.

Dwight, Alabama City, Ala.
Ashland, Mass.
First, Bangor, Me.
Bay City, Texas.
Buxton, Me.
First, Catskill, N. Y.
Chicopee Falls, Mass.
First, Cleveland, O.
First, Endicott, N. Y.
First, Greenfield, Mass.
Harpwell, Me.
Hopkinton, N. H.
Emmanuel, Johnstown, Pa.
First, McKeesport, Pa.
Mt. Olivet, Newport, R. I.
Central, Norfolk, Va.
North Bennington, Vt.
Frankford, Philadelphia, Pa.
First, Richmond, Va.
Rockville, Me.
Third, St. Louis, Mo.
First, Salem, Mass.
Calvary, Salt Lake City, Utah.
South Norwalk, Conn.
South Plainfield, N. J.
First, Urbana, O.
Clay St., Waco, Texas.
West Bridgewater, Mass.
Haselton, Youngstown, O.

CONGREGATIONAL.

Assonet, Mass.
West End, Bridgeport, Conn.
Second, Derby, Conn.
First, Eau Claire, Wis.
Lee, Mass.
First, Middletown, Conn.
Ass't. Centre Church, New Haven, Conn.
Union, Proctor, Vt.
Sharon, Vt. (August).
Webster, N. H.
Weybridge, Vt.
Second, Winsted, Conn.

DISCIPLE.

Central, Cincinnati, O.
Cottage Grove, Ore.
Elgin, Ore.
Flanagan, Ill.
Gering, Neb.
Glasgow, Ky.
First, Milton, Ore.
Park, New Albany, Ind.
New Philadelphia, Pa.
Newton Falls, O.
Odon, Ind.
Utica, O.
South Lawrence, Wichita, Kans.

EVANGELICAL LUTHERAN.

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Grace, Farrell, Pa.
Swedish, Merrill, Wis.
St. Luke's, Michigan City, Ind.
Auburn Swedish, Providence, R. I.

PRESBYTERIAN.

Bellevue, Neb.
Memorial, East Mauch Chunk, Pa.
Central, Eugene, Ore. (July).
First, Glens Cove, L. I., N. Y.
Graniteville, Vt.
Jefferson City, Mo.
First, Kansas City, Mo.
First, Lapeer, Mich.
Medina, N. Y.
Morrisville, N. J.
First, Neenah, Wis.
Kilburn Memorial, Newark, N. J.
Norwood, Ill.
Roseburg, Ore.
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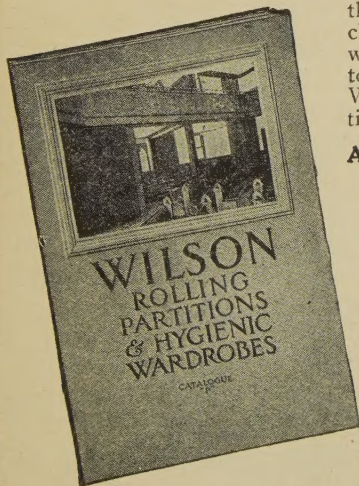
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Fell the Wrong Way.

Two Irishmen were working on a bog one day when one of them fell in. The other at once ran off to find the owner of the farm.

"Well, Mike," said the farmer, when the much excited Irishman appeared, "what do you want?"

"I want a spade, quick."

"What do you want a spade for?"

"Sure, an' to dig Pat out of the bog!"

"How far is he in?" asked the farmer.

"Only just over the ankles."

"Then why doesn't he walk out."

"Oh, but be jabbers! an' hurry up with that spade! He fell in head first!"

* * * *

"Sam, dear," asked Mrs. Prouty, who had been away from home the greater part of July and August, "what is the matter with the garden?"

"I don't know," answered Sam humbly. "I haven't done anything to it."

Little Irene, aged three years, sat watching her mother ironing, and was still for a long time. Then she remarked: "Mother, where do all the wrinkles go? Does the iron swallow them?"

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FORTHCOMING CONFERENCES OR IMPORTANT DATES.

Anti-Saloon League in America, Indianapolis, Ind., June 26-30, 1916.

Children's Day, June 11, 1916.

Christian Workers' Conference, Bible School Park, N. Y., July 19-31, 1916.

Erieside (O.), Bible Conference, July 21-30.

Fourth Centenary of Reformation of Martin Luther, October 31, 1917.

Green Lake (Wis.) Bible Institute, July 31-August 13, 1916.

International Federation of Christian Workers' Convention, Siloam Springs, Ark., Aug. 8-13, 1916.

International Missionary Union Conference, Clifton Springs, N. Y., June 13-18, 1916.

Interdenominational School of Missions, Denton, Tex., May 29-June 4, 1916.

Mildmay (London) Conference, June 21, 1916.

Missionary Education Movement Summer Conferences for 1916:

Blue Ridge, N. C., June 27-July 6.

Asilomar, Cal., June 30-July 9.

Silver Bay, N. Y., July 7-16.

Estes Park, Colo., July 14-23.

Ocean Park, Me., July 21-30.

Lake Geneva, Wis., July 28-Aug. 6.

Whitby, Ont., Can., July 3-10.

Knowlton, Que., Can., July 12-19.

Wolfville, N. S., July 21-28.

Montrose (Pa.) Bible Conference, July 28-Aug. 6, 1916.

Muskingum Bible Conference and Training School, New Concord, O., July 28-Aug. 6, 1916.

Northfield (Mass.) Summer Gatherings for 1916: Young Women's Conference (Section I), June 15-21.

Student (Y. M. C. A.) Conference, June 23-July 2.

Young Women's Conference (Section II), July 8-12.

Summer School for Woman's Foreign Missionary Societies, July 14-21.

Woman's Summer School for Home Missions for the East, July 21-28.

Summer School for Sunday School Workers, July 22-29.

General Conference for Christian Workers, Aug. 4-20.

Ocean Grove (N. J.) Camp Meeting begins on Aug. 25, 1916.

Stony Brook (N. Y.) Conferences for 1916 as follows:

July 10-30, Bible Institute.

July 3-Aug. 5, Personal Work and Bible Class Conference.

Aug. 6-13, Conference for Study of Prophecy.

Aug. 14-19, Conference for Gospel Mission Workers.

Aug. 20-27, General Bible Conference.

Summer Conferences for Presbyterian Young People:

Pocono Pines, Pa., July 3-9.

Winona Lake, Ind., July 11-18.

Storm Lake, Ia., July 11-18 (may be July 18-25 instead).

Ovoca, Tenn., July 28-Aug. 4.

San Marcos, Tex., July 28-Aug. 4.

Hollister, Mo., Aug. 8-15.

Hastings, Neb., Aug. 8-15.

Winona Lake (Ind.), Gatherings for 1916:

Church of the Brethren, June 8-16.

Summer School of Missions, June 23-30.

Winona Bible School, July 3-Aug. 5.

Christian Workers League, Aug. 15-17.

Winona Bible Conference, Aug. 18-27.

Conference of Evangelists, Aug. 23-25.

Wisconsin Baptist Assembly, Green Lake, Wis., July 10-20, 1916.

Y. W. C. A. Conferences as follows:

Southern Student, Blue Ridge, N. C., June 6-16.

Southern City, Blue Ridge, N. C., July 21-31.

Eastern Student, Silver Bay, N. Y., June 23-July 3.

Eastern City, Silver Bay, N. Y., July 18-28.

Pacific Coast Student, Asilomar, Cal., Aug. 1-11.

Pacific Coast City, Asilomar, Cal., Aug. 11-21.

Central City, College Camp, Lake Geneva, Wis., Aug. 11-21.

Central Student, College Camp, Lake Geneva, Wis., Aug. 22-Sept. 1.

Western City, Estes Park, Colo., Aug. 11-21.

Western Student, Estes Park, Colo., Aug. 22-Sept. 1.

Northwestern General, Seabeck, Wash., June 23-July 3.

East Central Student, Eagles Mere, Pa., June 27-July 7.

Pennsylvania School Girls, Camp Nepahwin, Canton, Pa., June 9-17.

Town and Country, Conference Point, Lake Geneva, Wis., Aug. 22-Sept. 1.

Eastern School Girls, Makonkey Camp, Vineyard Haven, Mass., June 19-27.

UNION MEETINGS

KEOKUK MINISTERIAL ASSOCIATION

Keokuk, Iowa.
March 22, 1916

To whom it may concern:

During February and March, 1916, a great Union Evangelistic Campaign was conducted in Keokuk by Dr. Chas. Reign Scoville and party. One of the most faithful and efficient



T. P. Ullom, A. M. B. D.

members of the party was Dr. Thomas Penn Ullom, Assistant Evangelist, who commended himself to the churches and people of Keokuk by his personality, his spirituality, culture and scholarship. By his breadth of vision and deep spiritual life. Dr. Ullom is a man well-fitted to do the work of an Evangelist. His freedom from sensationalism, his grasp of the truth, his ability to grip men, and his sweet reasonableness make him a man that churches may employ without apology or excuse. In view of these qualifications, we, the members of the Ministerial Association of Keokuk, commend him to the fellowship of the churches everywhere in the work to which God has called him.

Done by vote of the Association.

Rev. Frank G. Beardsley (Pres.) Pastor Congregational Church.
Rev. H. B. McElree (Sec.) Pastor United Presbyterian Church.
Rev. E. B. Newcomb D.D., Pastor Westminster Presby. Church.
Rev. F. B. McAllister, Pastor First Baptist Church.
Rev. W. R. Bacon, Pastor First Christian Church.
Rev. E. LeRoy Steffey, Pastor Methodist Protestant Church.
Rev. F. C. Edwards, Pastor Trinity M. E. Church.

Commendatory Words of the Akron Ministerial Association Respecting Rev. Thomas Penn Ullom and His Work in Akron.

Akron, Ohio, May 10, 1915.

Recognizing the gentlemanly bearing, the rich scholarship, and the deep spirituality of the Rev. Thomas Penn Ullom,

BE IT RESOLVED: That we, as the Ministerial Association of Akron, Ohio, commend him to any church or union of churches that may desire the service of an Evangelist. Dr. Ullom was associated with the Charles R. Scoville Evangelistic Company. He stood out prominently as a man of culture and spirituality, and while in Akron, Ohio, endeared himself to the hearts of Ministers and held the full confidence of the co-operating churches.

(Signed) Rev. U. S. Davis, President,
Rev. R. H. Rockwell, Secretary.

FOR FURTHER INFORMATION, ADDRESS

Thomas Penn Ullom, 163 Institute Place, Chicago, Ill.

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